A Dreame of the Diuell and Diues:

Most terrible and fearefull *to the seruantes of Sathan, but* right comfortable and acceptable to the Children of God.

Plainely described by way of *Dialogue, verie necessarie to be* read aduisedly, and heard attentiuelie, both of Rulers and inferiours, rich, and poore, younge and olde, wise and simple, that wish rather to dwel in heauen, then in hell.

LONDON.
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To the right honorable Lord, Francis, Earle of Bedford, one of her Maiesties most honorable priuy Counsel, Knight of the noble order of the Garter, grace and peace with God and man.

THough some (right Honorable) haue with no smal industry & study set forth bookes & pamphlets most false, yea and ridiculous, for the seducing of the simple, & hurt of many, & also though diuers do daily publish fond & fantastical bookes, neither tẽding to the publike profit, nor common commodity of any, but only to feede the fooliſh fancies of fond heads: yet I, as Christian charitie commandeth, & as one that deteſteth ſuch wicked & erronious writing, and vaine and vnprofitable inditing, haue now in this perillous time, when no good admonition wil be accepted, neither any godly thing practiſed, of very zeale, ſet forth a dreadfull dreame of the diuell & Diues, to terrifie the wicked, to feare the faithleſſe, and to ſtay the Atheiſtes and the ſinfull worldlings from going to hell, fearing that many are ſo diuelliſhly bent & regard God ſo little, that they will not be the better for it, but weigh it rather as a falſe & fooliſh dreame, (who if there be any ſuch as I feare there be too many) wil wiſh they had ta-

ken warning therby, if they come once in hel, and though the booke seeme little and light, yet the matter therein contained is of great importance & weight, if our euerlasting salnation and damnation, and the losing of the kingdome of heauen and the winning of the dungeon of hell, may be so counted: a more curious worke and cunningly contriued I might haue penned, but a more necessarie booke I could not haue published: and as the same is most worthy to be marked and regarded, euen so I thought meete to dedicate it to your honour being a zealous and worthy personage, trusting your Lorship will not onelie pardon my boldnes herein (though I so simple a person and vnknowne of your honour, haue so rashly presumed:) but also that you will respect the gift, not the Giuer: the meaning, not the penning: and the marke that I shoote at, and not my vnskilfull shooting, and thus briefly I commit your honour to the liuing God, whose mercie is maruellous, whose power is infinite, & whose loue doth exceede.

Your Lordships most
humble and obedient to
command. Thomas Lupton.

A Dreame of the Diuell and Diues, moſt terrible and feareful! to *the ſeruants of Satan*, *but right comfortable* and acceptable to the children of God, plainly deſcribed by way of Dialogue, very neceſſarie to be read aduiſedly, and heard attentiuely, both of Rulers and inferiours, rich and poore, young and olde, wiſe and ſimple, that wiſheth rather to dwell in heauen then in hell.

Theophilus and Eumenides being ſpeakers.

Theophilus.

Muſe very much why Eumenides commeth hether ſo ſadly, hee was woont to be verie merie, as other worldlings as he is, are moſt commonlie, when (God knoweth) they haue moſt cauſe to lament and bee ſorrie: but though he liue contrarie to the Rule of a Chriſtian, I will (as charitie willeth me) giue him ſome godlie and comfortable counſell, (if hee will vtter to me the cauſe of his ſorrow.) Eumenides, how chanceth it that you are ſo ſad? What aileth you man? Is your wife ſick? or any

of your children dead? Or are you robbed or spoyled of any of your goods or treasure? Or haue you had any other worldly misfortune? Hide not thy griefe from me, for though you do not greatly care for my cõpany? yet I assure you, I am much desirous of yours, yea, and I do loue you better then you loue your selfe: for I loue you so wel, that I wish the endlesse life & ioyes, both of your soule and body in the kingdome of heauen: whereas you onely desire the most vaine and short pleasures of your body in earth, though it tende to your endlesse destruction in the dungeon of hell.

A Godly friende.

Therefore hide not your griefe from him that loueth you so deerely, and though I am not able to recouer your losse, or amend that is amisse, yet with my good connsel I hope to comfort you.

Eu. I thanke you for this your vnderserued friendshyp. Indeede, as you say, the losse of goods, the death of children, the sickenesse of a faithfull and louing wife, and such other worldly calamities, doo make worldly men thoughtfull, and their hearts to be sorrowful. But, to say truely, sickines of wife, death of children, losse of goods, and other worldly calamities should make vs mery and ioyfull in respect of other things, that we make no account

account of.

Theo. I perceiue now in you a greater alteration then euer I did: for euer since I knew you, you haue beene altogither a right worldling, and so accordingly, nothing could make you more sorrowfull then worldly mis-fortunes: and nothing more merry then earthly prosperitie: but now it seemeth that you are otherwise changed and minded.

Eu. You haue hit the trueth, for I assure you since you last sawe me, I am as cleane turned, as though blacke should be white, and darkenes should be light.

Theo. Of this your godly change none is more glad then I: for I haue perswaded you as much as I might to despise worldly pleasures, to be patient in trouble, not to lamẽt for worldly losses, not to mourne for the Godly death of your friends, nor to be carefull for any worldly calamitie: for I haue tolde you many a time and oft, that neither perfite felicitie, not extreame misery, are to bee founde in this life: Therefore this your godly alteration maketh me beleeue, that either you haue beene in some godly mans company, or at some learned mans Sermon, which is Gods appointed ordinarie meanes, to win the wicked.

Eu. Though I am changed, yet it is not

by any good counsell, nor by any preaching or Sermon, as you suppose, for I neuer cared for that company that vsed any vertuous talke, or would giue any godly counsel: and as for preachings or sermons, I cared not much for them, mary sometimes (but that was verie seldome) I went to a Sermon, rather to seeme obedient to my prince, then for any deuotion to Gods word, and for an hypocriticall shew, then for any desire to learne any goodnesse: which might wel appeare by my fruits that do follow. For whē I came home from the Sermon, the least thing contrary to my minde, woulde make me fret and fume, fall out with my wife, or brawle with my seruants, though the preacher taught me to be patient: and though I had great and dainty cheere, yet I neuer remembred my poore hungrie brother, neither would I giue him one scrappe thereof: though the preacher threatned me with Dives, which therefore went to hell. My garments made me proude, my wealth made me stout, I disdained them that were poorer then I, and I enuied the prosperitie of mine enimy, and (to say the truth) I was rather worse after I had heard the Sermon then I was before. Therfore say what they

Why the wicked goe to sermons.

listed

liſted and preach what they woulde, all my whole minde was ſtill in getting worldly wealth, pampering my bodie, and feeding my fancie, making no account of heauen nor hell, nor of God nor the diuell.

Theo. Though you in that caſe made no account of the diuell: yet doubtleſſe, the diuell made ſome account of you.

Eum. Bee ſure of that, yet I knowe certainely hee is deceiued, but if God had made no more account of mee then I did of my ſelfe: the diuell had not bin ſo deceiued of me as he is, nor I ſo out of his daunger as I am: for I was in the very high way to hell, & none went faſter to the diuel then I: though you & diuers other willed me to forſake that way, but all that would not ſerue.

Theo. Then who cauſed you to turne backe again, or to forſake that euill way you walked in.

Eu. Who turned S. Paul from going to perſecute the ſaintes.

Theo. God, who els?

Eu. Euen ſo it was onely God that cauſed me to turne out of the way to hel. Therfore me thinketh, that they are in a very erronious opinion, that affirme they haue Free-will: yea, and haue power of themſelues to do ſuch good deedes, as may bring them

Free-wil an erronious opinion.

them to heauen: for if Saint Paul and I, had no power to do that euill we pretended, which is our natural inclination: then it is farre vnlike that any should haue Free-will, or power to do well, which is cleane contrarie to their naturall disposition.

Theo. That is most certaine, for who hath power to awake, when nature constraineth him to sleepe, who can remember all things that he will, and forget nothing? Who hath free will to performe to go to any place and at any time that he will appoint? who hath free will to be healthfull and not to be sicke? or to haue his wits perfitely and neuer to bee made? Or what healthfull man can fast foure or fiue daies, and will not bee hungry? None on the earth I am sure. Now, if we haue not free-will to doo the workes of men and earthly thinges, then howe is it possible that we should haue free-will to doo the woorkes of God or heauenlie things? Therefore I may say that they are rather dolts then Doctors, lewd then well learned: and wicked then wittie, that hold or beleeue this fonde or ridiculous opinion of the power of mans free-will. But I pray you tel me, (for I am very much desirous to knowe) after, what sort, or by what other meanes hath God changed your minde.

Marke wel.

Eu.

Eu. Seeing you are desirous to know, I will not be vnwilling to tell you: it chaunced that of late I & a sort of wicked worldlings (that neuer loued God, nor feared the diuell) did sup altogither, where we lacked neither fine fare, daintie dishes, plentie of wine, pleasant musike, nor any thing els that might make vs merry. If you had seene our vnreasonable quaffing, our abhominable talking, and heard our detestable swearing, you would haue taken vs for diuels, correspendent to my name, in the likenesse of men. And when we were in the middes of our cups, one of our Minstrelles gaue vs a Song, touching Fasting, Praying, and Almes deeds, and reproued swearing, drunkennes and other sinnes: but he might haue sunge it to the wall as well as to vs: and then one of my company saide to him that sunge the Song: Sirra, this Song is more meete for a Church then a Tauerne, few come to Tauernes to fast, pray, and giue Almes: I meane not, saith hee, to weaken my body with too much fasting, I will eate fast, and drinke fast, and that is the fast that I meane to fast. Then saide another, I meane not to waste my goods with giuing of Almes, I will not maintaine a

sort

sort of idle knaues & drabs with my goods, I haue got it my selfe, and why shoulde I not spende it on my selfe? Let the sermon runners and pitifull protestantes releeue them: marry when I am at the point of death, and when I see that I can keepe my goods no longer, perhaps I wil appoint by my will, that some poore folkes shall haue halfe penny dole, or a halfe penny loafe, but surely as long as I liue, they get none. Thē said the thirde, you are not so vnwilling to giue Almes, but I am as vnapt to pray, and (to say truely) what neede a man pray for any thing that lackes nothing: I haue health, wealth, and liberty, what would one haue more? Therefore, if I pray, I should pray for nothing, for I lacke nothing: but what mad man wil pray for nothing, therefore least I should be counted a mad man, I will not pray at all.

Then said another of our company, Sirra, your Song is against drinking, which you call drunkennesse, but I will not leaue drinking for al your song: for drinking wel ouer night maketh me to sleepe soundly all the night after, and my sound sleeping maketh me haue a good memory. Sir (said the Minstrel) you are happy that such a good com-

commodity commeth vnto you by drunkennesse, which you count quaffing or drinking, for I haue bin drunken diuers times, which I sore repent, and thereupon I haue slept soundly: but I could neuer perceiue that it brought me any good memory: For I remembred not my sinne committed to God through my drunkennesse, which in deed had bin a good memory: for thereby perhappes might haue growne repētance for the same, so that I cannot thinke that any such fruite as good memory is, can grow out of quaffing and drunkennesse. Howe like you this Minstrell (said I) hath he not made a good argument against you: I will haue no moe such minstrels in my company, (said he) at my handes therefore he shall fare the worse, and his reward shalbe the lesse. And now let both Ministers and Minstrels say what they will, I will quaffe and drinke whiles I may: mary some say it will make me blind before I am halfe old, but that is no matter: for I were as good drinke mine eyes out while I am aliue, as haue the wormes eate them out when I am deade. Thus euerie one said something in commēding or allowing the sinne that he liked and when we had thus wasted the time in surfeiting, too much

drin-

drinking, vaine sporting, and sinfull talking, to the hurting of our bodies, and mispending of our goods, to the euill example of our neighbours, to the griefe of the godly, to the daungering of our soules, and to the high displeasing of God, wee euery one tooke our leaue of other. But some (I may say to you) was enforst to be lead home. And so I for my part went to bed, without either knowledging of God, or feeling my sinne, and so more like a bruite beast then the Image of God, I fell a sleepe.

Theo. O what a daungerous case were you in? What if you had dyed before you had waked, as many haue doone sodenly? You knowe that no man can repent, vnlesse he knowledge his sinne, neither can any be forgiuen, vnlesse he aske mercie, neither can mercie be graunted without firme faith in Christ, without al which (by your owne saying) you fell a sleepe. I assure you the stoutest man that euer was, neuer aduentured himselfe in such a daunger, though he were enforced to fight alone, against ten thousand men, and as many monsters, neither was he in such a hazard, if he were of a perfite faith and put his whole trust in God (for he did but aduenture the losse of his short life in this worlde) but you did hazarde the losse of your euer-

euerlasting life in the ioyfull kingdome of heauen, therefore it standes vs all vpon, to watch & pray, both at our rising in the morning and in our trauels in the day time; yea, and at night before we fall a sleepe, and then to remember our sinnes past, to bewaile the same, and earnestly to aske mercie of God therefore, and firmely to beleeue the forgiuenes thereof, through the death and passion of Christ. He that sleepeth on this pillow, sleepeth safely, though he sleepe not soundly, but he that slepeth on the softest down pillow in the world, without this, he may sleepe soundly, but I am sure he doth not sleepe safely.

Eu. You say most truely, and I knowe it most certainly, but if he that sleepeth without this your precious pillowe one night, be in such daunger, then what danger, haue I beene in, that haue slept without it, I thinke ten thousande nights at least: nay, the most part of all my life, But thankes be to God that hath preserued me from such a maruellous daunger.

Theo. Did you rise the next day in your wonted order, and did you follow your former folly?

Eu. No, I thanke God, for I had a bridle that did draw me backe: and I had a Bit to chaw on, that made me to stay.

Theo.

Theo. What was that, I beseech you tell me?

Eu. Forsooth in my sleepe I fell into a wonderfull strange dreame, which was the occasion of this my sodayne change.

Theo. You knowe that for the most parte Dreames are fooliſh, false, & phantaſticall: therfore it is not like that, that was the cause.

Eu. Though many dreames are so, yet all are not so. For Josephs dreame (which Gen. 38. was the Sonne of Jacob) was neither false or vaine, neither came of fooliſh cogitations, nor of vaine imaginations, but it was most true, comming onely of GOD and wrought a maruellous effect: for thereby Joseph became not onely a figure of Christ: but also was a great safegard to his father and brethren, in the great dearth that did follow, which dearth was reuealed to Joseph by that dreame.

Theo. Yea, hee was a godly man, and therefore God foreſhewed the same to him by a Dreame.

Eu. King Pharaos Butler and Baker Gen. 40. were heathen or wicked men, or at the leaſt, farre inferiour to Joseph in goodneſſe, yet they dreamed true dreames, and according to Josephs interpretation, the Butler was reſtored into Pharaos fauour, and into his

Office

Office againe, but the Baker was hanged. King Nabuchadnezer was the enemie of God, and hated Gods people: yet he dreamed a true Dreame, which Daniell interpreted vnto him, whereof the effect did follow accordingly: for he fed seuen yeares like a beast in the fieldes, vnder the dewe of heauen, and thus God did bring downe the hawty and prowde heart of that great and mightie king, his enemy, to know that hee himselfe was the mightie king of heauen and earth, whereby he did humble himselfe to God, all which was reuealed to him through Gods diuine power & wisedome by a dreame. Also the foure Monarches were reueiled to him by a dreame, interpreted by Daniell: now if God hath vouchsafed to shewe true dreames to an heathen, a tirant, a persecutor of his people, a blaſphemer of God, and one that despises God, and tooke him not for his God, then why shoulde you doubt, but that God likewise may and hath reueiled vnto me a true dreame that I am baptise a Christian, that take Christ to bee my Sauiour, and confesseth with mouth & heart, God the maker of heauen and earth, though through the instigation of the diuel, I haue denied him in my deedes. Dan. 4. Daniell. 2.

Theo. I muſt needes graunt that you haue ſpoken wiſely and truely, I am glade to heare theſe woordes come out of your mouth: but marke this one thing: many a one haue dreamed moſt woonderfull and ſtraunge dreames and ſeene ſuch things in their ſleepe, as it were in viſions, that had bene enough to haue made them repent, and to liue godly, but yet for all that they were neuer the beter, nor turned from their wickedneſſe.

Eu. I graunt no leſſe, yet that maketh not, that my dreame hath not cauſed me to turne from my ſinne, though ſome ſeedes are ſowen amonge ſtones, brambles, high waies, and eaten of birdes wherby they are ſowen in vaine, and bring foorth no frute: yet ſome is caſt in good ground, and bringeth foorth plenty (as this Dreame hath taken roote in me, and wrought this good effect.) Wherefore I would not haue you to doubt my ſayings, for that ſame God that cauſed Joſeph, the huſband of Mary the virgen and mother of Chriſt, through his Dreame to fly into Egipt, with Chriſt & his mother, to ſaue the childes life from the crueltie of Herod: he (I ſay) hath onely enflāed my heart through this dreame, to fly frome my ſinne, to ſaue my ſoule from the cruelty

of

of the Diuell and the torments of hell.

Theo Nowe I perceiue that God of his mercifull goodnesse hath drawen you from the Diuell by this dreame. Hee calleth whom hee will, when he will, and by what meanes he wil. But tell me I praye you, were any of your companions that did sup with you, mooued to repentaunce and amendement of life, as you are? Or had they any such dreame?

Eum. Not that I know, but if they had not, I would to God they had: The one of them (as I vnderstand) died sodainely in his bed that same night following, without any token of repentaunce, or once calling vpon God for mercy, & as for ỹ other, they are the same men they were before, as farre as I know, neither are they allured through this my alteration, nor feared with the sodaine death of the other. Oh how much am I bound to God, that hath culled mee out from among the rest, and hath reuealed to me by such a diuine dreeme, such things as haue made me of the sonne of Satan, the childe of God. He might haue made me to die sodainely as the other did, and caused him that died sodainely, to dreame as I did, if he had would.

Theo. That is most true, but it may be that

he that dyed thus ſodainely woulde not haue turned to God as you doo, if he had dreamed as you did: therefore God worketh all thinges for the beſt, according to his heauenly will, and wiſedome. He ſeeth (like the good husbandman) what grounde is apt to bring foorth fruite.

Eu. I was as euill grounde as could be, I was more wicked then hee, and if my louing God with the dew of his grace, had not moiſtned and ſoftened my heart, to make ỹ dreame penetrate into the ſame, I ſhould haue bin no more turned by my dreame, then the reſt are changed through the fearefull and ſodaine death of their drunken companion.

A great chaunge.

Theo. You ſpeake moſt truely, what a maruellous change is this, that I now ſee in you? Yeſterday wicked, this day godly: yeſterday the childe of the diuell: this day the ſonne of God: yeſterday as one dead in ſinne, this day as one aliue from ſinne. But nowe as you tolde mee that you are turned by your Dreame, ſo I beſeech you to tell mee the manner of your Dreame.

Luke 16.

Eu. Forſooth my dreame was of the diuell and Diues, that is, of the rich glutton ſpoken of by Chriſt. Me thought I ſaw Diues

ues in great burning flames of fire, making such lamentable mone, that it would haue pitied the hardest heart in the worlde to haue heard him.

Theo. Diues the rich glutton, spoken of by Christ in the gospell, is thought (by the iudgement of diuers learned men) to be rather a Parable then an Hystorie.

Eu. Whether it be a Parable or no Parable, I know not, but my dreame thereof will neuer out of my minde, which as it is very lamentable, so it is to me verie profitable.

Theo. What were Diues words I pray you?

Eu. Hee saide thus, as followeth: woe worth the time that euer I was borne, woe worth all my goods and riches. I would I had beene the poorest wretch on the earth: for then I should not haue bin drowned in such worldly pleasures as I was: for it was my worldly wealth that wrought all my mischiefe, and brought me to these dolefull and intollerable torments of hell, litle wot they what harme they procure for thē-selues, that powle so for worldly prosperitie and wealth: for wealth and riches are snares and gimmes to bring men to the Diuell. Then me thought I sawe the diuell most

terrible, not farre from him, saying: Nay Diues, it was not thy wealth, but the wicked vsing, or euill spending of thy wealth, that hath brought thee to this.

Oh said Diues, I wanted the grace of God and then howe could I vse my goods well: Then sayd the Deuill, thou prayedst not for the grace of God and then how couldest thou haue it: But if thou hadst beene, ỹ most poore & miserable wretch in ỹ world: yet if thou hadst not taken thy pouerty patiently and thankfully, and therewithall depended vpon Gods fatherly prouidence and mercy, thou shouldest haue beene in as euill a case as thou art, for riches well vsed is no harme, and pouerty impatiently taken, doth no good.

Then said Diues to the diuell, thou speakest now to me that, whith can doo me no good, which thou wouldest haue beene lothe I should haue heard, being aliue on the earth, when it might haue doone me good. Then said the diuell to him, it had made no great matter, if thou hadst heard it, for there are nowe on the earth, many wicked worldlings that are both wealthy, proude, and disdaine full, as thou wast, and that haue more teaching and preching then euer thou hadst,

hadst, and yet they are so bewiched with their wealth so puffed vp with their possessions, so proude with their gorgious attire, and so drowned in their delicate dishes, that they will not heare it, and if they heare it they quickely forget, and some perhaps prates or prattles of it a litle, but practise it neuer a whit.

Then said Diues, I was once in the case that they are in, but they were best take heede least thy come into the place that I am in, els, though they haue earthly honour for awhile as I had, they shall haue endlesse horrour in hell as I haue: for gaudy geere on earth, they shall haue gnashing of teeth in hell: for vaine fame on earth, they shall haue shame in hell: for curtisy and waiting, they shall haue curssednes and wailing, for shorte wealth endlesse want, for fine fare coutinual famishing, for pleasant perfumes most stincking smels, & for short pleasures on earth, euerlasting paines in hell. Oh if they felt that I feele, they woulde doe as I would doe on earth, if I were there: then said the diuell to him, what wouldest thou doe if thou werte liuing on the earth againe?

marke this.

Then saide Diues, I woulde to God

that

that I were there as I was to proove: for then I would so repent my sinnes, and call to God for his mercie in Christ Jesu, that I would not doubt: nay, I am most assured I should not onely escape this doleful place where I am: but also attaine the endlesse ioyes of heauen: from whence I am nowe excluded for euer. If I were now liuing on the earth, and if I were ten thousand times richer then I was, and might liue ten times longer then I did, knowing that I know, and feeling that I feele, I would so frame my selfe to exercise the scriptures, and to followe the worde of God, that my flesh should not intice me, the world shoulde not allure me, nor all the diuels in hel should deceiue me. Then said the diuell, hee were a wily fellow that I could not deceiue, I deceiued thy first parents. Adam and Eue in paradise, and causes them to breake Gods commaundement, spoken to them there, then dost thou thinke that I coulde not deceiue and allure thee to neglect God and his worde, declared on the earth, if thou were there aliue againe. Many that God plagues on the earth dayly, do call and cry vppon God in their tormentes and paine, and doo promise vehemently, that if euer they

Promises to God broken.

they recouer or be restored to their health againe, they will turne ouer a newe leafe, they will change their life, and amend their liuing, but when they haue their health as they had before, or be out of paines as they were before, then they are as euill, or worse then they were before. When God hath once serued their turne, they care no more for him, and then they are ruled by me, that could not helpe them: nay, seeke their destruction.

Then said Diues, though they that God plagues with vehement sickneſſe and other paines and torments on the earth, do forget God, and their promise when they be well: either for that they presume too much on Gods mercie, or els forget or beleeue not that there are such euerlasting paines appointed for the wicked, or els assuring themselues to repent, and aske mercie at their death, which is but a very brickle staff to leane or stay on: yet if I were aliue on the earth, no worldly felicitie should tempt me, no pleasure shuld procure me, no wealth should win me, nor no delicates should draw me, to forget that God, that made all thinges for man, that sent his onely sonne to dye for man, and hath prepared his kingdome

of

of heauen for man, neither to doo any thing to offende God, or daunger my soule, that flesh and blood through Gods grace, were able to refuse. For it is farre vnlike that they that are aliue on the earth, shoulde bee so earnest, and warie in the way to walke to heauen, or to flie from the way to hell, as I, that haue vtterly lost these euerlasting ioyes of heauen, and that feeles the fierie flames of hell. But when they are heere where I am, then they will lament as I doe and then they woulde giue all the world, (if it were theirs to giue) to bee but one houre aliue on the earth, to repent their sinnes, and to call for Gods mercy in the death of Iesus Christ. But then alas it wil be too late for them, as it is now for me. Oh the greatest paynes on earth is pleasure and ioy, in comparison to the torments of hell. Then said the diuell, and the greatest pleasure on the earth are extreme tormentes to the ioyes of heauen.

Then saide Dives, why didst thou lose the ioyes that thou hadest. Then the Diuell saide, why did thou lose the ioyes thou mightest haue had: to whom Dives saide, if I had knownes the ioyes of heauen as well as thou didst, and had beene in heauen

as

as well thou wast, I woulde not haue lost heauen as thou didst: then saide the diuell, I may thanke my pryde for it: for if I could haue beene content with my estate, which was too good for me I had remained there still, but I presumed to be higher, and therefore I was brought lower: for whereas I was the chiefest Angell in Heauen, nowe am I the chiefest diuell in hell. And so haue I lost heauē for hel, where I with al my fellowes that tooke my part, and fel from heauen with me, shal remaine in most extreme and endlesse torments for euer: whereat I tremble and quake. Then said Diues, euen so I by my pryde, and wickednesse on earth, haue lost God for the diuell, heauen for hell, and endlesse ioyes for euerlasting paines: but thou wicked Fiend was the cause why our first parent Adam was cast out of Paradise which was the casting away of him and all his seede.

Then saide the diuell, it spighted mee so much that man should haue my roome ý I lost, that, wilily and subtily, I entised him to fall, whereby he did not only loose the fauour of God, and the ioyes that he prepared for him: but also he & all his seede became the children of wrath and damnation: and so they

The enuie and spight of the diuel to man.

they shoulde become my companinons in hell. Then saide Dives, but God of his mercifull goodnesse preuented thy wicked and most enuious drift, in making his onely sonne being God, to become man, who humbled him selfe to the death of the Crosse for ỹ redemption of mankind which is a sufficient satisfaction for mans transgression, whereby the godly repentant sinners that beleeue in him shall be saued and clensed from their sinnes, and be counted the Sonnes of God, as though they had neuer sinned, I knowe that too well, saide the Diuell, which is almost as great a griefe vnto me as mine owne fall out of heauen. For, whereas before I thought to haue all mankinde to beare me company in hel: now I shal lacke a great sort of them: but I am glad of one thing, the greater number will bee mine, saide the Diuell: for all the heathen, and worshippers of Idolles, are the children of damnation, liue they neuer so honestly and vertuously in the sight of the world, whereof the most parte of the worlde doth consist.

Then saide Dives, that is true, and onely the true and repentaunt Christians, that fauour and loue the Gospell, and

haue

haue all their Faith and hope in Christe, touching their saluation shall be saued, and none els, brag they neuer so much: yea, said the diuell, that is it that maketh mee glad, for a great sort of them that are named Christians, doo liue worse then the heathen, and dye worse then dogs, so that they shall be damned as well as the heathen, whome Christes death can not profite, and therefore for all Christs death. Hell will not be emptie, nor heauen will not bee full: nay, hell shall possesse the greater part. That is too true saide Diues (the more to be lamented) for Christ saith (which is the very truth it selfe, and cannot lie.) *Wide is the gate, and broade is the way, that leadeth to destruction, and manie there be that goe in thereat: but straight is the gate, and narrow is the way, which leadeth vnto life, and fewe there be that finde it.* And also he saith: *Manie are called, and few be chosen.* Whereby it appeareth that there shalbe a far greater number that shalbe damned then saued, of which greater and damned number I am one: woe, woe, to mee therefore: but if I were aliue on the earth againe, but one halfe houre, as I was before (which can not be) I would not doubt, but to be one of that

Moe shall be damned then saued.

Matth. 7.

that litle small number, that shoulde enter into heauen: Nay, so that I were aliue againe as I was, I would not care to be all my life, though I liued fiue thousand years, in continuall paynes and tormentes: yea, and if it were possible, to bee all that while as a Log at a fire backe, continually burning without any ease or refreshing one minute of an houre, for that cruell bodilie burning would once haue an end, but this extreme spirituall torment in hell will neuer ende. Then the diuell answered him againe: yea, but when thou was on the earth, thou wouldest suffer no paine for Gods sake, thou preparedst so for thy vile and earthly carkasse, that no colde shoulde hurt thee, neither any heate might annoy thee, but thou couldest suffer Lazarus one of thy poore brethren, and mēbers of Christ (without all pittie and compassion) to lie in the streetes, most miserably in the cold, and to perish through hunger. But thou hast gained nothing by it: and he hath lost nothing by it. For hee shall haue euerlasting ioyes, and thou shalt haue endlesse sorrowes. Therefore now he may be called rich Lazarus, and thou poore Diues. Wo is me, said Diues, therefore, I disdained him

A lamentable saying of Diues.

him so much, that I thought scorne to looke on him, I esteemed my Dogges better then him: they were in my fine house, and were fedde from my table, but I suffered Lazarus to lye without my gates, and would giue him neuer a whit, O howe pittiles was I, I muse how I could bee so hard hearted. Fie on me wretch, fie on me caitife, would I haue bin contented to haue bin so vsed, if I had bin in his case? No no, I am sure.

Therefore let all earthly persons take heede by me, and do as they would be done vnto, and then they cannot doo amisse, and not to pamper their paunches, but to pittie the poore, nay, to spare from themselues, and to giue it to the poore. O howe many poore might I haue relecued, with that which I haue spent in vaine, and what am I the better nowe for any thing that I did spend on my selfe: Therefore I would to God that I had bestowed al my riches, treasure, and landes, in releeuing the poore, for then I should haue beene repayed at Gods hand hereafter: whatsoeuer is giuen to the poore is lent to the Lorde, and hee will repay that truely in the kingdome of heauen, with no small aduauntage. But whatsoeuer

What soeuer is giuen to the poore is lēt to God.

me

we spend in vayne on our selues, and on the ritch it is lent to the Deuill, and hee will repay vs again in hell with endlesse paines and torments, And for that I haue lent my money to the Deuill, I looke to be payd the same at his handes in the euerlasting flames of hell fire.

What is lent to the Deuill.

Theo. Oh what a lamentable talke was this of Diues, his wordes doe pearce my heart, his remedelesse case maketh my heart to bleede. Howe happie are we that may be warned by him, but how vnhappie is he that is such a warning to vs. He could be content now to be as a fire log to burn a thousand yeeres on the earth, for the loue of Christ, that he might escape the endlesse fire of hell: but now it will not be.

Eumen. Yea, but I thinke there is not now one among ten thousand, that willingly will suffer the paynes of burning one halfe houre for Christs sake to shunne Hel, and thereby to enioy, the endlesse ioyes of heauen.

Marke this well.

Theo. Well, as there haue bene many that haue bene content to doe so, euen so no doubt there are, and will be many that will doe so, if they be vrged vnto it, but not without the great comfort and assistance of God. But what fooles are they that refuse to doe it? These short earthlie paines

lye paynes bring euerlasting ioyes, and these vaine and shorte earthly pleasures bring endles torment and paine. But now goe forward with your dreame I beseech you? For I thinke your dreame did not ende, where I caused you to stay your tale.

Eumen. No, that it did not, therefore now I will proceede with my dolefull dreame, Diues furthermore sayde, O how happy are they that are on the earth, for that they haue time to repent, and to liue, godly, to whom the Deuill answered: yea, but how vnhappy are they that will not repent, but liues most abhominably and wickedly. Then saide Diues, if their hearts were not hardned and their mindes bewitched, they woulde not doe so, they I perceiue make little account of that precious Iewell the Gospell, which teacheth them the high way to Heauen, and so to shune the fiery flames of hell. Oh, if I were a liue againe, it should neuer goe out of my hand. Then said the deuill many cary it in their hands but very fewe in their hearts. Then said Diues, yf they that haue the gospell walke in the way to Hell: then it is impossible for them that know it not, to walke in the way to heauen. But I damned wretch ỳ I am, (if I were

Note this.

aliue againe as they are) would not onelye dayly read it, but also in my liuing practise it. Al worldly affaires are vaine in comparison to it: for the best that one can bring, is but shorte worldly pleasure: but the other doth bring most heauenly and endlesse ioys. Then sayd ỹ Deuil to Diues, if thou werte on the earth againe aliue as thou wast, yet I doe not beleeue thou wouldst doe as thou saist, thou wouldest play rather as many theeues do that are condemned to death, which wil promise with vehement othes that if they might haue ther pardons, would liue honestly, ciuilly, and obserue their princes lawes, but when they haue got their pardon, they forget either oth or promise, and doo fal to theeuing as fast as euer they did. O no, no saide Diues though they are carelesse, yet I would be kareful: for they haue not tasted of ỹ death of their body due for their faulte, as I haue tasted of the death of my soule, due for my sinnes: yea, and if these worldly theeues were as sure to bee cast into prison, and to be hanged for their theift, as I am sure to be cast into the prison of hel, and to hange their in cruel tormentes for euer and euer for my offences to God, they I think, would leaue off their stealing,

Theeues forget their promise.

when they haue their pardon.

stealing, and would liue honestly and orderly, as I would cease from vice and wickednesse, and liue vertuously and godly.

Theo. Truely, this your talke maketh my heart to morne for the case of Diues that is without all hope of remedy, therefore it standeth vs greatly vpon to liue warily and vertuously in this life, where the time and place is of the amendement of our liues, and the hope of our saluation.

Eume. You say true, But howe much am I bound vnto God, that of his meere mercy hath called me to repentaunce and amendement of lyfe, by this doleful Dreame of Diues whereby I shal not onely auoyde (thyough Christ my sauiour) the Dungeon of hell, but also enioy the endlesse and vnspeakeable ioyes of heauen. And now marke me wel for I will goe forwarde with my dreame where I left, Thy sayd Diues, if I might liue on the earth agayne, as I cannot, I would be humble of body, and meeke of minde, as I was not, I would speake gentle and mildly, and then as Christ saith, I should be happie and blessed.

Yea, saide the Deuil, but because thou wast proude in thy apparell, and hawtie of minde, and disdayned thy poore brother Lazarus,

Good to be humble.

zarus, now thou accurst and vnhappy, and shalt dwell with mee for euer in the fierie flames of Hell. Then said Dines there is no remedy, I must needes doe so, woe bee to me therefore.

Good to be merciful.

Oh, if I were aliue on the earth againe, sayd Dines as I was, I would be mercifull, and then I should obtaine mercy, and so I should be happye and blessed. Then sayde the Diuill, but because thou wast a mercilesse wretch, thinking all to little for thine owne backe and bellye, and fared deliciously, and was clothed sumtuously, suffering poore Lazarus the member of thy christ to dye at thy Gate for wante of foode, (who had to little, thou to much of which thy too much, if he had had but a little, his life might haue beene saued, and thou the more healthfull,) therefore thou accursted and exempt from the presence of GOD, and shalt dwell in my companie and my fellow deuiles for euer. How saist thou dives? hath not thy mercilesse minde, thy aboundaunce of fine fare, thy proud apparell, and thy greate riches and welth, brought thee into a good case? Then sayd Dines, if these greedy, pittiles, and mercilesse rich men now on the earth knew my case, vnlesse the

Deuill

Deuill were on them, they woulde auoide my case. Then sayd the Diuell, I am not onely on them, but with them, and in them, nay, they are as thou thoughtst thy brethren were, they must haue one come from hel, to tell them newes that thou art heere, or els they will not beleeue. For I haue so hardened their hearts, that they will not beleeue it, though one should come out of Hel to tel them thereof. For though Christ had come downe from the crosse, at the wicked Iewes commandement, yet they would haue beleeued in him neuer the more. Thy case is preached vnto them dayly out of the Gospel, but they are no more sterred thereat, then a milstone is mooued with a blaste of anes mouth. For when these rich gluttons come from the Sermon, wherein the preacher dooth threate them with thy being in hel, for thy vnmercifulnesse to poore Lazarus, and thundring out vnto them, that if they bee not mercifull to their poore Brethren, and releeue theire needy necessity, they shal without all doubt bee companions with thee in hell: they for all that, doe goe shrinking away, or looking disdainfully on their poore, naked, and hungry brethren, without giuing them one penne or any mercifull or comfortable

foztable wozdes, oz causing any relieſe at al to be prepared foz them : Which makes me hope verely, that I ſhal haue them here in hel with thee ere it be long.

Then sayde Diues, Oh, but if I were in their place and caſe, I woulde make no account of any thing that I ſhoulde haue : al my minde ſhoulde be in ſhewing mercy and pittie, to the needie. Foz Chriſt at the laſt day, when hee ſhal come to iudge them and vs al, wil ſay : *Come my bleſſed to the kingdome prepared for you from the beginning: for when I was hungry yee gaue me meate, when I was thirſtie ye gaue me drinke, when I was naked, you clothed me, &c.* Hee wil not ſay, you had ritche furred gownes vpon your backes, you had goodly gold Chaines about your neckes, and you had riche houſes, and coſtly buildings, and ſo becauſe you were riche on earth, I wil make you richer in heauen. No, no, it is not money, but mercy, not pride, but pittie, not loftineſſe, but loue, noz gay clothes, but charitie, that then wil ſerue their turne. Foz if honour, wealthe, coſtly building, riche attire, and dainty feeding, would haue brought men to heauen, I ſhould not haue gone to hel, foz I lackt none of all that. Nay patient pouertie

Mercy and pitty moſt neceſſary.

Mart. 25.

is the thing rather through Christ wyl doe it, as may appeare by poore Lazarus, which hath the most greatest pleasure, and ritchest treasurs that can be wished or desired.

Thoe. Diues said most truely herein which he knoweth too well by proofe, as as these riche, greedy, and wicked worldlings shall feele them selues in hell hereafter, if they bee not more mercyfull to the poore then they bee, and haue a greater care for them, then they haue. But they are so drowned in wealth, that they had rather die, then to giue any parte thereof to any good or godly vse.

Eu. Yea, but when their abusing mispending, or hourding of their riches shal drown them in hel with Diues, and when they shal be tormented with the deuils in ỹ fire flams of hel for euer: then they wil crie out of their ritches, then they wil lament the mispending of their goodes, and then they will repent that they hourded their goods, and that they kept it from the poore, as Diues did. But now I wil goe on with my doleful dreame: then said the Deuil to Diues, Lazarus hath gotte for shorte paines, endles pleasure: but thou (for thy short plesure) hast got endles paine, they that are on the earth, may auoide these thy paines

if they will, for they are yet in the place of repentaunce and mercie: but thou canst not if thou wouldest, for thou art out of the place of repentaunce and mercy.

To whom Dives answered, the more doulful is my case. Oh, what bewiched fools are these wicked rich men, that so little regard their vtter distruction of both body and soule. If I were on the earth againe as they are, I wold goe from house to house to releeue the poore, I would feede the hungrie prisoners, and would releue them that are in misery, according to my power. I would not banquet the rich nor feede the flatterers, but the most poore and miserable wretches. Yea, the lame, the blinde, and the sore, that lye in the streets, I woulde sende for, and they should be my guests, and they should fedde on my foode, and if my rich neighbours disdained me for it, yet Christe that is richer then they, would not mislike me for it. My purse should neuer be shutte from the poore, and I would alwayes bee ready to lende to the needy, and I woulde be most glad, that I had it to serue theyre turne, when they lacked, for that would bee the next way to make God to serue my turn when I lake: if one were promised to bee made

VVicked rich men bewiched fooles.

The poore are the best guestes.

a duke and to haue a Dukes honour and liuing, at ẏ end of two yeeres, would he think much to giue Cockleshelles, Dysters helles, or stones, to them that did aske him, during that time (especially if the not giuing thereof would make him loose his dukedome,) I thinke not, nay, hee would haue such a reioysing in ẏ Dukedome, ẏ he should haue at ẏ two yeers end ẏ he would little regard Cockleshelles, Disters helles or stones.

Then what fooles and noddies are they, that will refuse to giue in this short life to them that lacke. Syluer Gold, Iewels, or other their worldly goods, seeing they are promised the endlesse ioyes, and kingdome of heauen: the not giuing whereof may make them loose that worthy kingdome, which Siluer and Gold of theirs, is more vile without comparison to the endles kingdome of heauen, then Cockle-shelles, or stones, are to an earthly dukedome. The fondnes or folly of worldlings.

Therefore I should, (and so would they if they were wise) haue such a ioy and pleasure, that I should haue such an endlesse and ioyfull kingdome, that I should regard the giuing of my siluer and golde, no more to euery one that should aske me: then these rich earthly worldlings do now regard or esteeme

esteeme cockle-shels, oistershels, or little peeble stones, in respect of a dukedome.

A small regard of the rich to the poore.

Then saide the duell, I must needes grant that many haue proud hearts, stately countenances, and mercilesse mindes: for if a cockleshel, or little stone would doo a poore blind or lame man pleasure, that sits by the way as they go, they would not once stoope to giue them one of them, nor yet stay one step therefore.

Then said Dives, yea, but (perhappes) they will stay and stoope to a gawdie and vaine woman, whome God doth detest for her pride, and giue her some Jewel or other thing, worth no small peece of money, yea, and that vnrequested, and though they disdaine to stoope for a cockleshell, to giue the poore, yet (perhaps) they wil not thinke much, friendly to imbrace a flattering harlet, yea, and to giue them three or foure peeces of Gold, that shall priuily vndermine them, and seeke their spoile and ouerthrow, and though they thinke scorne to stay and stoope for a little stone, to deliuer to the poore, if it would doo them good: yet (perhappes) they will not onely stoope and stay to some noble man or other, but also giue them, if they wil take it, an hundreth

or

or two hundreth pounds, to put a poore man out of his Farme, thereby to vndoo him, his wife and children. And if these wicked and stately worldlings will not stay or stoupe to take vp an oistershel for the poore (if it would do them good) yet perhaps they wil both stoupe and stay to Lawiers, and fee them largely, to plead against the truth, to hinder the poore mans cause, yea, and to bribe the Iudges (if they wil be bribed) to standе against a true matter, or to delay Iudgement of the same, when it is plainly proued on the poore mans side.

Then saide the diuel, I like both such giuers and takers, I hope verely to haue them in my kingdome of hell, and then the one wil wish they had bestowed their gifts better, and the other wil wish to haue refused the gifres.

Then saide Diues, they wil so, I warrant them, if they once come where I am: If I were nowe a Land-lord on the earth (saide Diues) as I haue bin, I would not racke my rents, or take such fines, as some Land-lords do, that now dwel on the earth, for all the good in the world.

Theo. I thinke when Diues liued, there was no such racking of rentes, nor taking of

fines

The pitiful case of tenants thorow fines & racking of rents.

fines as bee nowe, if there were any at all: for some so racke their rentes nowe, that the tenants are not able to keepe hospitallitie, nor releeue the poore as they were wont, and their fines are so great, that they are constrained to sell their stocke, which should be the maintenance of their Farme, that during their whole lease, they are not able to recouer the same, and so at the last, when their lease is expired, they are thrust out of their Farme, for that they are not able to paye a newe fine for their Farme, and so diuers of them, their wiues, and their children, liue very poorely, or are driuen to begge.

Eu. Yea, and what doo these proud and greedie cormorantes with their racked rentes, and their vnmercifull fines, whereby they impourish their tenants: They consume it in excessiue fare, in proud and sumptuous apparell, in playing at Cardes, Dice or other games, and in other worldly vanities: and whether will all this vaine spending thereof leade them: Forsooth to the dolefull dungeon of hell, where Diues is, out of which they can neuer get out, (if they be once in) and then they will cry out, that euer they tooke such rentes or fines. For if they liue as wickedly as Diues did,

and

and vndoo their tenants, by racking their rentes and excessiue fines, more then euer Diues did: then vnlesse they speedily repent, how can they auoid the endlesse fierie flames of hell, where Diues is?

Theo. I pray you tell mee what the diuell said to Diues, when he had said, that he would not racke his rents, nor take such fines of his tenants, for all the good in the worlde, as some Land-lords doo.

Eu. Forsooth the diuel then said, no more would they, if they knewe the gaines they should haue thereby, and the place that it will bring them vnto: but I will say this one thing to them, said the diuell, I will be better to them then they are to their tenants, for where as they will not let a litle Farme to their tenants, for xxi. yeeres, without a great rent, and an vnreasonable fine: I will giue them a whole kingdome (my kingdome of hell) to be their owne inheritance for euer, without paying any rent or fine at all. The liberalitie of the diuell.

Then saide Diues, woe woorth these rackt rentes, and vnreasonable fines, that shall purchase such a kingdome, I would to God I might change my estate of that kingdome, with the most vilest and baselt

Cotage

Cotage on the earth. When they come hi-
ther, they will crie out and say, woe worth
the time that euer we had lands or liuing,
woe worth the time that euer we rackt our
Tenants or tooke such fines to impouer-
Marke well. rish them, woe worth the time that euer we
were so greedy of money, and wo worth the
time that euer wee consumed the same in
gluttonous and excessiue fare, in proud and
sumptuous apparell, in playing at Dice,
Cardes, or other games, and other world-
ly vanities: wo be to the time that we made
our sonnes rich, by making tenants poore.
But cursed be the time, that we haue made
our sonnes Lordes and Gentlemen on the
earth, with the euerlasting damnation of
our owne bodies and soules in hell. That
Prouerbe may bee truely verified in vs,
which is, Happie is that childe, whose father
goeth to the diuell. This will be their song,
when they do come hither, but thē they shal
be without remedy as I am.

Then saide the diuell to Diues, I will
make so much on them, when they be here
in hell with mee, that I will not let them
go from heuce. And those fine fellowes that
are in their furs, and these minsing mynti-
ons, that swim in their silkes, and these lofty

looke

lookes that cannot see the poore as they go, and that will not once stoupe for a litle stone to giue to the poore, if it might doo them any good, much lesse wil stoupe to put their hands into their purse, and to giue thē a piece of Golde, (such small account they make of heauen, and such haste they make to hell) and yet they will not sticke both to stoope and stay to Lawiers, and to fee them largely with golde, to pleade against the truth, or to hinder the poore mans cause: yea, and to bribe the Iudges (if they wil be bribed) to stande against a true matter, or to delay iudgement of the same, when it is prooued: they, I say, thereby shall purchase a hote kingdome for euer, with me in hell, where they shall burne continually in fierie flames, and whereas, they were loth to stay a minute of an houre to giue one penny to releeue their poore brother: they shall then for al their Iolytie, stay with mee in hell for euer and euer world without end, and shall not haue one droppe of water to quench their thirst, though they cry and cal for it neuer so much. This wilbe their gain for their ouer-looking and disdaining of the poore, and for their haste-making, and their vnmerciful dealing with the poore. I think they

A sore saying.

they shall not get so much good by the one, as they shall get harme by the other. And as for these Lawiers that take such fees, for defending of wrong, and the hinderance of right, they shall get neuer a Lawier for any thing at the last day, that shall pleade on their side. But their Gold and their Siluer, wherewith they were so fedde, shall pleade truely against them, whereby they shall iustly be condemned to my dungeon of hell, there to remaine with me in vnquenchable fire for euer, (except they repent and amende) and then may they not thinke, that, that was good Gold, and sweete fees, that hath brought them to such a place. And these Iudges that will bee bribed, or defende a false matter, shall be sure at the last day, to haue such a true and vpright Iudge, that will not be bribed by any meanes, and that will iudge them so vprightly, against whome their owne oath shall rise, and bee a witnesse, that they shall be condemned to remaine with me in hell fire for euer: and whereas they delay iudgement of true causes founde before them, whereby the parties are deferred of their right, or thereby for want of execution, obtaine not their right: yet Christ will bee such a Iudge at the

Lawiers that take fees to defend wrong

A sore saying against bribed Iudges.

the last day, that they shall haue their iudgement by and by, without any deferring thereof, whereby presently they shall haue execution, in the horrible flames of hel fire for euer, and so they shall neither be kept from their due, nor deferred of their right, as they haue done to the poore on the earth.

Then saide Dives, Ah, woe be to these Fees, and bribes, that shall bring them to such a dolefull place, where repentance wil not serue, nor mercie can be had. Therefore such wicked Lawiers, were best to leaue taking of such Fees, and to pleade in true causes: yea, and rather to helpe poore men, in their true suites, without Fees, (wherfore, they shal haue richer Fees then any on the earth can giue them:) and such Iudges were best, to leaue taking of bribes, and not to defend or maintaine false causes, and not to deferre iudgement to the hindering of iust execution, or to auoyde thereby any from their right: no, not for feare or friendship of any, bee they neuer so great (vnlesse they be greater then God, or can do more for them then Christ:) but to repent these their diuellish dealings, whiles they are aliue on the earth, least they come in this doleful dungeon of hel, wherein I am,

Good counsell for Lawiers & Iudges.

A good warning.

where is nothing but crying, yelling, mourning, and weeping, & gnawing, and gnashing of teeth, not for an houre or two, not for a day, nor a weeke: no, nor a moneth, nor a yeare, nor yet a thousand, nor for ten thousand yeares, but euen for euer & euer world without end: which to me damned wretch that I am, is most dolefull and horrible, because I am in endlesse torments, without any mercie to be had: but to them that are yet on earth, that may auoide it by repentance, a godly warning.

Theo. Oh these words doo pearce my heart, if I were a Lawier, these fearefull wordes, that now I haue heard of you, would make me fearefull in taking of fees, either of the rich, least I should pleade therefore in wrong causes, or of the poorer sort, that are wronged or oppressed, least I shoulde not deserue my fees. Yet there haue bin, and are Lawiers (as it is thought) so greedy of gold, and so careleſſe howe they get it, that will take a peece of golde or two, to pleade their Cliants cause, but when the time commeth, they neither come to the barre, neither speake one word in their Clients cause, but are occupied in an other place for some other, that belike hath giuen them greater fees. Surely, such Lawiers goe about to sell their soules

Euill conscienced Lawiers.

to

to the diuell for gold. But it may be, that these Lawiers are so busie in an other of their Clients cause, who receiued them first, the matter being doubtfull and intricate, that they cannot haue time to speake in their other Clients cause, and so they wil giue their Client the gold again, they had on him.

Eu. It may bee so, but I can hardly beleeue it, you shall take fewe Lawiers with that fault: for many of them are so greedie of gold, that they keepe all fast that they finger, and it is hard to get that from thē that they haue receiued: but if they should repay their gold to their Client, yet the case might stand so, that that were not enough, for suppose that then were the very peremptorie day, for the trying of his Clients cause, and the partie through pouertie had no moe Lawiers to pleade his cause, but he, and so through his Lawiers absence the matter might goe against him: then the poore man should vndoo himselfe, with giuing of his owne golde. And therefore it is not enough, allwayes for the Lawiers to giue the fees hee hath receiued, againe to his Client.

Theo. Then it is too much for a Lawier to receiue golde or double fees, of two or three,

and neuer come to the Barre, and ſpeake neuer a word for any of them.

En. It is not too much for ſuch Lawiers as meane to goe to the diuell, for the more they take, and the leſſe they doo for it, the better dooth the diuell like them, and the more willingly into hell hee will receiue them, and when they are once there, they wil ſay that they are the deereſt fees that euer they tooke. But if the Lawiers would take but one fee on a day, which were enough before God, (eſpecially, according as the fees are, that ſome do take) then they ſhould bee ſure to pleade for their Client, and ſo they ſhould not neede to wearie themſelues, and runne from Barre to Barre, and from Court to court, but thereby ſhoulde deſerue their fees, or do their worldly duty for their fees. Many a poore man, that labours ten times as much as they in a day: (yea, and that with the ſweate of their bodie and browes,) are well content with two grortes for their whole dayes worke, whereas ſome greedy Lawiers, though they haue two Roials for two houres pleading, think they haue not ſped very well: yet, if one of theſe poore labourers, ſhould take wages of two or three men, to worke with them all in one

Marke this well.

day,

and worke with none of them, but one (as iustly, they cannot,) they that hee thus deceiued, perhaps would cause him to bee set by the heeles, although he might perhaps) serue all their turnes well enough afterwardes, but if one Lawier, that hath great aboundance, and is too rich, do take fees of two or three seuerall persons in one morning, more then hee is able to pleade for, whereby their Clients may happily be vndone, as is before said, they may not be importunate on them to haue their fees againe, nor yet may exclaime of them therefore: for if they doo, they may chance be cast in prison for their labour, or for asking their owne. But such Lawiers that robbeth thus their poore Clients, as though it were by authoritie, without repentance, and Gods great mercie shall bee vtterly spoiled of the glorious kingdome of Heauen, and shall be throwne into the euerlasting prison of hell, where Diues is, whose damnable estate is most dolefull, as I haue to loe you before.

Theo. Is your Dreame ended, or haue you any more to say therein?

Eu. Yea, that I haue, therefore mark me well: Diues said further, if I were on the

earth againe, as I was: I would doo all that I could, to make enimies friends, and where men were most at debate and contention, I woulde endeuour my selfe to set them at concorde and quietnesse: for Christ saide, *Blessed bee the pearce-makers, for they shall be called the children of God.* And so I should be blessed, and the child of God.

Matth. 5.

Then said the diuell to Dives, if Peace-makers be the children of God, then peace-breakers must needes be the children of the Diuell, and so I am sure, I haue moe children then GOD hath: for there are moze peace-breakers, then peace-makers. A great rable there is on the earth, that if they see two loue faithfully, then either for spight, and enuie, or els to picke a thank or to get some reward or gifte, will inuent such spightfull tales, that the one of them shoulde speake against the other, that they will set them togither by the eares, and so make them greater enimies, then euer they were friends: and so these peace-breakers, are not onely become my deere and louing children: but also these two friendes that were before in peace, and the children of God, are become my deere

Peacebreakers the children of the diuell.

dar-

darlings, and the curſſed children of the diuell: and for their peace-breaking and contention & ſtrife, though God forſake them, yet I will not refuſe them, but they ſhall dwell with thee Diues, and me, in my fierie kingdome of hell for euer, and that is long enough: yea, and theſe luſtie Cutters, that for euery trifling quarrell, ſtanding ſo in their reputatiõ of their manhood, will make fraies, fight and kill: (yea, though they be killed or hanged for their labour) are my Curſſed, Deere, and louing children (vnleſſe that fighters be peace-makers) & they ſhall dwell with mee for euer in the fierie flames of hell, if they proceede on as they do, and there I will tame them wel enough, though nowe on the earth, they be luſty and liuely Ladds.

Luſtie cutters and fighters.

Then ſaide Diues, it is a ſtraung matter, that they will aduenture ſo deſperately, to obtaine the terrible torments of Hel, but they will not aduenture their life: nay, haue their finger feele the fire for Chriſts ſake, there by to inherite the endleſſe ioyes of the kingdome of heauen. Marke what fonde fooles theſe fighters bee, though they neither kill nor be killed, neither yet bee hurt or maymed, yet they

Marke the fondnes of fighters & what gaine they get.

are Peace-breakers, and are in hatred with their brother, and so they are accursed, and are become the Children of the diuel, whose estate is most miserable, horrible, and terrible: but if they be killed, their spightfull minde hath made them loose their life, which they esteemed aboue any earthlie treasure, but if they died vnrepentantlie (which in their furious fighting is to bee feared,) then their enuious minde hath wrought the death, both of their bodie and soule for euer, in the fierie flames of hell fire.

And if they doo kill their enemie with whom they fight, than they are in daunger of hanging, and so they shall loose their life, which is their greatest earthly treasure, for satisfying their spightfull and enuious mind one halfe houre: but in that he hath fought, being therby a peace-breaker, he is become the cursed childe of the diuell, and if hee repent not, and call not to God for mercie, then shall the bee damned for euer in the bottomelesse pit of hell, with me and the diuelles for euer. And if either chance too, to be wounded or maimed, then the pleasure of their short fighting, will not counteruaile the long griefe, or sorrow of their hurt.

There-

Therefore, what fooles are these enuious and lusty fighters, that for so smale pleasures: nay, rather a deuilish satisfying of their wicked minde, will hazard themselues into such a daunger.

Then said the deuill, I set them on, I tickle them to it, and I set one or other to whisper in their eare, saying: sir, you are a lusty gentleman, you are counted a man of your hands, if you suffer this, you wil neuer be wel thought of, therefore, if I were in your case, I would not put it vp thus: and and then the other is on a fire, vntill he be a fighting: and so many giues wages & gifts, to set themselues forward to the deuill. And thus both peace-breakers and such fighters, I account as mine own accursed children, but if they once dye in their peace-breaking trade, and in their enuious and furious minde: then they are my children in deede for euer, and they shall neuer goe out of my kingdome, nor company. Then sayd Diues, woe be to them; if they once come to thy kingdome and company, if I were in the worlde agayne as I was, I would by Gods grace, suffer all iniuries, and neuer resist them, doe what they would: whereby I should be y blessed child of God

To suffer iniury is a blessed thing.

and

and so enioy the euerlasting ioyes of heauen. Which suffrings, were they a whole thousand yeeres, are farre vnworthy thereof, whereas if I should reuenge mine owne wrongs, & beare mallice and spight, though they bee my mortall enimies, God woulde cease to reuenge my cause: for hee wyll reuenge no causes, but such as are committed to him, then I shoulde be a peace-breaker, and so become the cursed childe of the diuel, as I am alredy. Therfore, most happy are they that suffer wronge, and are patient in Christe, for they shal enioy the kingdome of Heauen.

Theo. A woefull thing it is to walke in the way to hell, as it may appeare by Dives, wherein such furious Fighters, Quarrellers, Peace-breakers, enuious persons, and breeders of strife, and contention, doo walke: yea, and are in greate daunger thereof. For if they that say, *Thou foole*, are in the danger of hell fier, then they must needes bee in greate daunger of hell that kill men, that are so enuious, that desire the destruction of their neighbor, and that are Peace-breakers, and other such mischieuous & malicious persons.

Matt. 5.

Eu. Indeede you say true, but what say you to them, that thinke there is no hel:

nay

nay, that say there is no hell?

Theo. Forsooth, I say, it is to be feared that such shall feele that there is a hell: what doo they not thinke there is a Christe, that said there is a hell? or doo they think that Christ did not make mention in the Gosqell, of hell? or doo they thinke that he lied, when he spake of hell? If they search the Gospell, they shall finde many places that make mention of hell. And in the same Chapter, where he saith they shalbe in daunger of hell fier, that say, *Thou foole*, hee maketh mention twise of hell, saying: *It is better for thee that one of thy members perish, then that thy whole body shoulde be cast into hell*. And likewise immediatly in the same place, he saith the like wordes. So that no wise mand will thinke, that Christ would haue made mention of hell thrise in one chapter, vnlesse that there had beene a hell. They may as well say, there is neuer a heauen, as to say, there is neuer a hell, and they may as well affirme there is neuer a diuell. And I feare such thinke thare is neuer a God: for if there be neuer a hell, there is neuer a heauen, and if there be ueuer a diuell, there is neuer a God, for the Gospell maketh mension of them all. Indeede, such by their liuing, shewe, that there is neither

Matt. 5.

Hel mentioned thrsie in one chap by Christ, prooueth that there is a hell.

God

God nor deuill. Heauen nor hell, but let ſuch take heede by dolefull Diues, and repent and amend their life whilee they are lining, or els at length they ſhall feele with Diues, that there is a hel, when their ore burning in the fiery flames thereof, out of which tormentes they ſhall neuer get, doe what they can. I metuaile what deuill ſhould moue them to ſay or thinke there is neuer a hell: ſeeing Chriſt, which cannot lye, hath made ſo oft mention thereof in the Goſpell. But ſuppoſe there were no hell (as euery good chriſtian doth beleeue there is one) what harme were it to thinke there were a Hell, nay, no harme but good would come thereof: for the feare of hell, though there were none, might cauſe vs to ſhunne that euill, that otherwiſe we ſhould doe, and to make vs doe well: but beeing a hell, and we thinking there were none we might thereby without feare worke that miſcheefe and wickedneſſe, which we perhappes would ſhunne, if we thought there were a hell, Therefore it is a great deale better to thinke there is a hell, (though there were none) then to thinke there is no hell, though there bee one, nay, ſeeing there is one. For by the one wee could haue no harme: but by the other wee might run headlong into hell, as they do, I feare that ſay there is no hell.

Marke this well.

Eu. There are many such one earth, (that count themselues christians) that beleue (as I thinke) that there is no hel or els at least no such hel wherin are such terrible torm̃ets as are mentioned in the scripture: wherof I may think that deuillish scoffer to be one, that iested at a godly preacher for threatning the people with hell fire for their wicked liuing, who said: *The Preacher prattles much of hell, I maruell Who shal make the fier in hell.*

A wicked saying of a naughty man.

Theo. O Lord tht euer there should bee any such vile wrtches on the earth, it is meruaile (but that the mercy of God is so greate) that they sinke not where they so mocke and iest at the Preacher, and the holy Gospell of Christ. But I can tell him this that sayd so, who soeuer shalbe makers of the fire, in hell, hee, and such as hee is, (if they repente not in time) are lyke to bee the brandes that the fire shall burne one in hell. The Lorde keepe them from it: bur now I praye you, haue you any more of your dreame to declare.

Eu. I haue not yet doone: Diues then did say lamentably, Oh, if I might dwell againe on the earth (as I cannot) I woulde haue such a regarde to the sayings of Christ

that

that I would neuer sweare, nor once to take the name of God in vaine, for he is so ful of maiesty, and his name so holy, that they can not be but the great enimies of God, and no regarders of him, that wil name hym vainely, or speake of him without iust occasion. Neither woulde I bee a drunkard, or drinke excessiuely, whereby I shoulde bee without sence and reason, far worse then brute beasts, and so I should transforme my selfe from the image, and childe of God, to the Image and child of the diuel. Neither woulde I committe adultrie, or ioyne my selfe to strange flesh, for then I should dispose my selfe of the kingdome of heauen, and in steede thereof obtaine the dungeon of hel, as al ready I haue done.

Swearers the enimies of God.

Drunkards turned frō the image of God, to the childrē of the Diuell.

Oh how cursed and wretched are they that polute and defile their bodies with adultry, whoredome, and fornication? For whereas the Godly and chaste personnes, are the temple of the holy Ghoste (for there it pleaseth his God head to rest and dwell) the wicked fornicatours, aduouterers, and whoremongers, are the Church or Chappell of the Diuell, in whome it lyketh that foule fiende to rowst and inhabite, and so all whores, harlots, and aduouterers, through

Fornicators and aduouterers, the diuels chappell where hee rousteth.

through their vile and moste wicked lust, are become the Temple of the diuell, and so at the last (without earnest repentaunce, and the greate mercy of GOD) the doleful dungon of hel, shalbe their dwelling place. Then sayd the Diuel, yea, and when they come thether, they shal paye ful deerly for theire swearing, dronkenesse and aduoutry, or whoredome. These three vices are so frequented on the earth, that they are scantly, thought to bee sinnes: for swearing is counted the liuely grece of a Gentleman dronkennes, good felloshippe, and whoredome or aduoutry, a sweete solace but whē they are once in my kingdome of hel, there theire swearing grace wil bee turned into gnashing of the teeth, their dronken felloship into an vnquenchable drought, and their swet aduouterous solace, into an endles sour sorrowe. Then saide diues, Oh howe happy are they that are yet in that place, where they maye repente and forsake these their vyle and detestable sinnes: but howe vnhappye are they, if they dye vnrepentaunte, and bee throwen into hel through their sayd detestable sinnes. Marke this

Theo. This is a fearefull talke concerning swearers, drunkardes, and aduouterers, that was

betweene

betweene the deuill and Diues. But proceed I beseech you in your dreame.

Eu. Then Diues sayd with many a heuy sigh and grone, if I were aliue againe on the earth, as I was once, if any sued mee wrongfully in the Law, I would rather let them enioy al quietly, then impatiently to withstand thē, for my patient losse would gaine me more ritches in the kingdome of heauen after my life, then their wroung gotten goods of mine, would pleasure them on the earth, whiles they were aliue. Nay, whereas my patient suffering of the losse of my goods, hauing faith in Christ, would make me possesse the glorious kingdome of Heauen: their wroungful hauing of my Landes or goodes, woulde make them possesse the horrible dungeon of hell. And so I should haue to great a recompence for my goodes that I lost, but they should haue but a homely gaine for withholding my goodes wrongfullie from me, (vnlesse the endlesse tormentes) of hel may bee thought to bee a good gaine:)

Wrong suffered patiently bringeth greate gainh.

Then said the diuell to Diues, many thousands most wrongfully are spoiled of their right, of the rich oppressors by their Lawe, as they vse it, which the poore oppressed do

suffer,

suffer, not very patiently, but by patience perforce: for the law on the earth is ended by the weight of the purse, not by the truth of the cause, and because the ritch haue the heauier purse the matter goeth most commonly on their side, though it bee neuer so wrong: yea, and that wil not be long a doing.

The lawe ended by the weight of the purse not by the truth of the cause.

For let a poore man and a ritch man go to Law together, y matter wil not be long a trying, but wil be quickly ended, because the one hath money at wil, and the other hath little or non to fee or feede the Lawiers, nor to pay the fees of the Courts: but let two ritch cobes sue one another in the Law, and let the case, be like to the poore and ritch mans case, it may chaunce be a dozen yeere or more, are their matter bee tried and ended. Thus it is plaine that money makes a good matter.

But this I wil say vnto these my deere children that oppres the poore on the earth at the last and terrible day of iudgment wherat I quake euer when I thinke on it, as they should doo if they were wise) the poore and the rich, shal stand al before the righteous Iudge Christ, and there shal neede no money, neither for the poore nor ritch: and ther

Hel fire the gaine of the oppressours of the poore.

the poore, if his matter bee right (though he haue no money) shal be quickly dispatcht, and bee iudged to enter into the kingdome of heauen straight way, and the rich, if their matter bee wrong, for all their oppression and wronge gotten goodes, shall quickly be dispatcht, and bee iudged to enter into hell, there to remaine in fierye flames for euer.

And then they shall see what a gaine they haue got, by spoiling & oppressing the poore, or any other.

Diues gyueth good counsel to oppressors & wrongfull withholders.

Then said Diues, I know their gaine wil not bee greater, a wo is me that I knew it so well. But if I were now on the earth feeling, that I feele, if I had oppressed any or withholden their liuing from them wrongfully, I would with all speede restore it vnto them againe, yea, and recompence them foure foulde, for the wrouge I had done vnto them: yea, and meekely aske them forgiuenesse on my knees, being most glad that I were ridde of such a burthen as would weigh me downe to hell.

Then saide the Diuell to him, yea, but many of my deere darlinges and children that now doo oppresse the widowes, Fatherles, and other freendlesse on the earth, and these sonnes that spoile their owne louing

mothers

mothers of their liuinges, are farre from this minde that thou art of, for if they perceiue that they that are oppressed by them, will complain to the higher powers against them, or els seeke some other meanes to obtayne their right, they will finde one surmised matter or other against them, and therby cast them into prison, & there they shal lye in great misery, restrayned thereby also from their ordinary trade, where by their wife and family, shal liue in greate nececessitie. Then said Dives, how farre liue these men from the state of christianitie? surely, by this it appeareth, that they are not afraide of hell. But mee thinkes that these poore men, or any other, that are thus oppressed, and wrongfully imprisoned, should through letters and supplications to noble men, or to such as are in authority, haue their causes heard with speede, and the cause of their imprisonment be boulted out, and so they not onely to be releast out of prison, and haue their right awarded vnto them: but also that these their wicked oppressors, & y haue thus wrongfully imprisoned them, should be punished (whosoeuer they were) to ỹ example of other.

A diuellish practise of oppressors

A charitable thing very necessary to bee practised.

Nay, said the diuell, that may not be so,

A lamentable thing not meet to be suffered.

the ritch may oppresse whome they wil, and almost doo what they will, their giftes and money wil tel such a tale against the poore, whome they opresse and prisonne, that the poore mans complaint shal not bee hearde, nor his supplication rede, or at the least not waied, nay hee shalbee made (though he bee neuer so honest) a troublesome and a naughty wicked fellow, and so he shal not onely haue his right or liuing wrongfully withholden from him, but also (to mende vp the matter) shal be shopt vp in prison, and soo be kept from his liberty, whereby he, his wife and family shal liue in miserie, and thereby vtterly impouerished: but those my deere darlings and most looving children, that soo oppresse and imprisone the poore, yee, and they that are in authoritie to whome they complaine of their wronge, and wil not see that they shal haue their iust cause heard, but suffer them most vnchristianly thus to bee impouerished, and wrongfully imprisoned, when they come to hel (my euerlasting kingdom,) I wil imbrace and cherish them for this their good seruice they haue done vn to me, in most cruel and fierye torments, (which will be a little worse then the poore mans imprisonment:) for their earthly im-

The diuels reward to such wicked oppressors.

prisonment

prisonment doth last but a while, but their imprisonment in hel shal last for euer.

And whereas they imprisoned their poore brother wrongfully, making him but to lose his earthly shorte liuing: they shal bee sure I wil imprison them rightfully and truely, and thereby they shal lose the euerlastinge Treasure and ioyes of the kingdome of heuen.

Then said Diues, these goodes and liuings that they so get, wil be derely bought when they come to hel, and their wrongful troubling or imprisoning of the poore, whose goods or liuing they with-hold, will be then verie costly vnto them. Therefore, now if they be wise, they wil restore and repent whyles they may for after their death they can not restore nor repent, if they wold.

Wrong gotten goodes wilbe deere wares in the ende.

Theo, Truely, this talke that you thought you heard betweene Diurs and the Diuell, is now most wickedly practysed on the earth, by wicked ritch oppressours against the poore oppressed: but they were beste leaue it, and repent such their vyle wycked practyses whiles they maye: for if the Diuell catch them once into his prison of hell t they shal burne and bee tormented in fierye flames for euer. For there is no rauenesome

can

can redeeme them, no sureties can baile them, nor no money nor lamentation can preuaile them. But is there any more behinds of your dreame?

Eum. Yea, that there is, Dives said furthermore. Oh that I were but on the earth aliue againe, I would neither prowle for ritches nor wealth, as I did, neither would take care for any thing, but onely for my soule: for whosoeuer hath care to seeke for worldly goodes, is altogether careless for seeking of heauenly treasures, and whosoeuer hath that heauenly care of their soule, God will haue an earthly care of their body.

Theo. Dives did say most truely herein, and therefore it seemeth that these worldlings that take so much after riches, neither care for heauen, nor yet regarde the words of Christ, whose counsell is the best of all other to be followed: and these are his wordes concerning the same which are moste necessary heerein to be marked and followed. *Ye cannot serue both God and Mammon. Therefore I say vnto you, be not carefull for your life, what yee shall eate, or what ye shall drinke, nor yet for your body, what ye shall put on. Is not the life more woorth then meate? And the bodie more of value then rayment? Beholde*

Matt. 6.

The most necessarie counsell of

holde the foules of the ayre, for they sowe not, neyther reape, nor yet carrie into the Barnes, and yet your heauenly father feedeth them. Are yee not more better then they? Which of you (though he tooke thought therefore) could put one cubit vnto his stature? And why care yee then for rayment? Consider the Lillies of the field howe they growe, they labour not, neither spinne, and yet for al that, I say vnto you, that euen Salomon in all his royaltie, was not araied like vnto one of these. Wherefore, if God so cloth the grasse, which is to day in the field, and to morowe shalbe cast into the furnace: shal hee not much more doo the same to you O ye of little faith? Therefore take no thought, saying: What shall we eate, or what shall wee drinke, or where-with shal we bee cloathed? After all these thinges seeke the Gentiles: for your heauenly father knoweth that you haue neede of all these thinges. But rather seke yee the kingdome of heauen, and the righteousnes thereof, and all these things shalbe ministred vnto you, &c. Here it appeareth that God dooth, and will take such care for his Children, that liue godly and vertuously, & seke after the kingdome of heauen, and that make smal accoũt of earthly riches, that they

Christ the biddeth vs not to be carefull.

shall

shall wante nothing that is necessary for them in this life. Consider the dealing of worldly fathers with their childeren, if their children aplie their bookes studie and learning, to bring themselues to preferment hereafter, though their fathers haue no neede thereof, doo not their fatheres prepare meate, drinke, rayment and all other necessaries in their studying, for their getting of learning? Then howe much more wyll God our creatour and heaunelye father, prepare for vs meate drinke, and other necessaries, which yeerly, dayly, and hourely doothe increase them on the earth for our sakes if wee liue verteously, and seeke the kingdome of heauen, as he willeth vs? And yet wee shall haue the cheefe benefyte thereof, and not GOD our Father any white profyted thereby: as the Schollers haue by their learninge, and not their Fathers.

Cõsider the prouision of worldly fathers for theîr children.

Marke this

Eu. How farre are theeues, oppressors, deceiuors, cosoners, insatiable lawiers, bribing iudges, greedy Magistrats extorciuners, falle officers, detestable vsurers, and such as heape Farme vppon Farme, great fine takers, and vnmercifull rent-rulers, frõ regarding of this rule, and from trusting of Christ, that thus doth teach and perswad them. But because they seke not ỳ kingdõe

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of heauen, neither trust to Gods caring and prouiding for them, but seeke to prepare for themselues, according to their owne fancy, yea, and that by such meanes, as God hath flatly forbidden, and doth vtterly detest, therfore they are not the children of God. And so for that they are not the children of God, they must needs be the sonnes of Sathan, and seing they haue not sought for the kingdome of heauen according to Christes lesson: they haue sought for the dungeon of hell, according to the diuels desire, which they are most sure to finde, vnlesse they stay from their iourney, and leaue of the wicked way they walke in, and follow the sweet and comfortable doctrine of Christ, before mentioned, & there with Diues they shall burne in endlesse torments for euer.

Theo. A most dolefull and dangerous way, that such before mentioned doo walke in, these most viperous Vsurers that sucke and deuoure at length their liuinges, to whom they doo lende their money vppon vsurie, shall not dwell in Gods tabernacle, that is, the kingdome of heauen: for thus saieth the spirite of God by the kingly Prophet Dauid *Who shall dwell in Gods tabernacle? hee that is innocent of his handes, and of a pure heart, and hath*

Vsurers do walke verie dangerouslie.

hath not put out his money to vsurie. Thus we see that the Vsurers are excluded the kingdome of heauen, whereby they are sure to bee entertained into the kingdome of hell: so that here it is manifest that vsurie cannot properlie be called lending of money, but putting out of money. For lending of money is allowed by Christ, but vsurie is condemned by the holie Ghost: for Christ saith, *Giue to him that asketh, and from him that woulde borrowe turne not away*. Therefore, lending is where one doth borrow: and the other lendeth freely without receiuing any thing againe, but onelie the thing lent: but the easiest vsurer that is receiueth more againe then hee lendeth, and therefore vsurie and lending is not all one. And forasmuch, as what soeuer is contrary to these wordes of Christ. *What soeuer yee woulde that men shoulde doo to you euen so doo yee to them:* Is not this the Lawe of God? then vsurie is contrarie to the law of God, and so the vsurers do against the law of God: for if the vsurer himselfe thorow great necessitie should bee driuen to borrowe money, hee could bee content to borrowe it freely without paying any thing againe, but onely the money lent. But he would be loth if he might haue it otherwise, to pay, ten, twenty, thirty, fortie, yea, threescore,

Vsurers excluded the kingdome of heauen.

Vsurie and lending of money not all one.

Matth. 7.

or

or foure score pound, for the lone of one hundreth pound, in one yeere, as many needie haue beene driuen to pay, and as manie diuelliſh Vſurers haue receiued. Wherefore becauſe Vſurers do as they would not be doone vnto: therfore their vſurie is contrarie to the document of Chriſt, and then it muſt needes be according to the doctrine of the diuell, and they that doo according to the doctrine of the diuell, muſt needes be the children of the diuell, and the inhabitation of the diuels children, muſt needs be in hell.

Lending of money for gaine, prooued vſurie.

Vſurers prooued the diuels children.

And thus vſurers are proued the diuels children, and the inheritors of hell. May not they be glad that haue increaſed, or gotten togither ſuch a deale of money, that they haue purchaſed hell with all? They will ſay when they are in hell, wo worth vſurie, that euer they vſed it, or knew it.

Eu. Let vſurers take heed leaſt they come into hell, where Diues is, what a great diuerſitie there is betweene the godly man and the vſurer. The intent of the godly man is onely to profit his needy brother, with the lending of his money, but all the drift of the vſurer, is only to encreaſe his owne gaine & ſubſtance: yea though it be with the loſſe of the lands & liuing, & to the vtter vndooing & impo-

Marke the difference betweene the godlie lender, and the vſurer.

impouerishing of his needie neighbour, or pretended friend. One example I will tell you, to the better prooving of this my saying, assured that there are moe such and to be supposed by common bruite, but too wel knowen and felt by dayly trial.

A certaine vsurer knowing that a gentleman not farre from him, had a proper liuing, whereat his mouth watred, on whom he faund as a friend, but at length he found as a foe. Which vsurer sent for one to speak with him, as he knew to be very great with the sayde gentleman, to whome, when hee came, he said: I perceiue you are acquainted with such a gentleman, whome I loue better then hee thinketh, and (for the good will I beare him) tell him that I haue foure or fiue hundreth poundes to pleasure him withall (if he neede) and that within an houres warning. The man hearing this, gaue him hearty thanks in the gentlemans behalfe: and after when hee had tolde the same tale to the said gentleman, he thinking that all had bin gold that glistred was very glad thereof, and saide, I meane to trouble him for 200. li. shortly: for I thinke I shall haue occasion to vse it. Then soone after the said gentlemã went to the vsurer, and gaue him

A craftie & diuelliſh vſurer.

him thankes for his gentle curteſie offred to him vndeſerued, and ſaid: Sir, where you offred to lend me 500. li. I am come nowe vnto you, to deſire you to lende mee 200. li. which I hope will ſerue my turne at this time. Then ſaid the vſurer, forſooth ye ſhall haue it, and more if you will: nay, ſaide the gentleman, 200. li. will ſatisfie me, therefore I meane to borrow no more: wel, ſaid the vſurer I am content, you ſhall haue it: yea, but ſaid the gentleman, what intereſt ſhall I pay for the hauing thereof a xii. month? To whom the vſurer anſwered, I would not haue you thinke but that I lend you my money more for loue then for gaine: marie if you will giue x. li. in the 100. as the ſtatute doth allow, I will not refuſe your gentle curteſie therein. Then the gentleman ſaid, I wil not only giue you that and more with a good will, but alſo I will put you in two ſufficient ſureties beſides my ſelfe, for the paiment thereof: no, ſaid the vſurer, I credit you ſo well, that you ſhall haue it without any ſuch ſureties, and I am loth to take any ſuerty wherby it ſhould be knowne that I lend money vpon gaine, and that you ſhould be driuen to borrow any mony, mary this ye muſt do, ſaid the vſurer (becauſe we

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are all mortall, and perhaps they that come after you, will not haue that honest and good meaning that you haue) you shal assure vnto me and my heires such a farme, which lieth not farre hence, with a condition or prouiso, that if the money be repaide at the day appointed the said bargaine and gift to be void. The gentleman hearing this, began to pause at the matter, and coulde not tell what to answere therein (for the thing that hee should haue thus assured, was better worth then a M.li.) Gentleman, saide the vsurer, I perceiue you haue me now in suspition, I am sorie that you mistrust me, especially seeing I meane so much good vnto you. Then saide the Gentleman vnto him: Sir, if you were as much my enimie, as you pretend to be my friend, if I pay vnto you your money againe at the day appointed, you can take none aduantage of me, neither doo me any harme. You say most true said the vsurer, the clause of prouiso in the writing dooth binde me from that, this assurance that I desire of you, is to make you carefull to keepe your day, and not that you shoulde haue any harme, if you breake your day. The Gentleman hearing this, thought no harme, so that the money was

paide,

paide, and the assurance was made, sealed, and deliuered.

Theo. I thinke long to heare how the crafte vsurer did handle that simple and well meaning gentleman in the end.

Eu. Homely enough, I warrant you: the simple gentleman thinking no harme, and taking the vsurer to meane friendly, tooke the lesse regard of the very day of paiment of his money: so that hee came to pay his money two or three daies before the due time, and so tendered it to the vsurer: To whom the vsurer said: gentleman, as I haue meant truely to you, so I pray you deale plainely with mee: I maruell what you meane to offer me my money before my day and time: I haue of you but x.li. in the hundreth which if I should receiue before the whole yeere be expired, I should run in the lapse of the law, and in the danger of vsurie: therefore, though you meane me no harme, yet I wil auoid ỹ mischief: what man: your day is not yet this fortnight, saide hee, but if you came a fortnight after your day, you need not mistrust me. The gentlemã being so light of credite, & trusting the vsurer more thẽ he had cause, tooke his leaue of ỹ vsurer, & returned home with his mony: and after

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he came to tender his money to the vsurer, when in deed his day was past, saying: Sir, here I haue brought you your money: therefore I pray you let the assurance betweene you and me be cancelled: Nay sir, saide the vsurer, you owe mee no money, and therefore I will take none of you, the money is yours, and none of mine, and the lande is mine, and none of yours, your day is past, therefore fare ye well: Sir, saide the gentleman, I trust you will not serue me so: then saide the vsurer, I meane to serue you so, and I will serue you so, and if I do you any wrong, mende it which way yee can: and thus this most diuelliſh vsurer entred on the gentlemans liuing, and so kept it, and had it to the great hindrance and almost vndoing of the gentleman, his wife, and his children.

A meete thing for Magistrats to looke to

Theo. Oh that Magistrates and rulers would busie themselues, to smell and finde out such cut-throts, and redresse such vnmeasurable enormities: who woulde thinke that such thinges should be practised or permitted, especially, in a Christian common weale? This example doth verifie my former words, shewing to what end vsurers doo lend their money, and what difference there is betweene the godly lender, and the

the diuelliſh vſurer. Doo not you think this, and all ſuch vſurers doo trauell apace to hell, where Diues is? and that they ſhall purchaſe the doleſull dungeon of hell, with the money and good that they get thereby.

Eu. Yes truely, and I feare they run ſo faſt thither, that they will not once looke backe vntill that they be in hell. God of his mercy giue them grace (if it be his wil) that they through repentance and reſtoring ſuch euill gotten goods, may auoide that doleful and damnable pit here in this life while they may: and as theſe diuelliſh vſurers are not the children of God, becauſe they take not God to be their father, in that they depend not vppon him to finde and releeue them, but as wicked baſtards miſtruſt his fatherly promiſe, truſting better to their owne diuelliſh and ſiniſter practiſes: ſo greedy Farmers that heape farme vppon farme (not caring whom they thruſt out, ſo they get in) take not God for their Father, thinking they ſhould bee ſtarke beggers if they ſhould not truſt to themſelues, but depend vpon him. And ſo being the children of the diuell, they ſeeme to run to hell as faſt as the reſt: nay, I feare they ſtriue which of them ſhall come firſt to hell.

Greedie & wicked farmers prooued the children of the diuell.

Theo. Whosoeuer of them shall come to hel first, will thinke they come too soone, and whosoeuer come thither last, will thinke they come soone enough. There are such a sort of greedie guts on the earth, that thinke (be like) that they shall not haue enough to liue on, during their life, though they haue twentie mens liuings, and a thousand mens riches, els I thinke they would not daily gather so greedily as they do: yea, and that when they are of such an old age, that they know assuredly they cannot long liue. What say yee to him that was aboue three score yeeres of age, that laid out two hundreth pound, as a fine, for the lease of a farme, the former lease whereof, would not be expired of almost seuen-score yeare after.

A fine paid for a farme 140. yeeres before hād.

Eu. Mary, I say, he was like to be none of the children of God, but rather one of the sonnes of Sathan: he had bin better to haue cast that money downe the channel, for then perhaps some poore body might haue had part thereof, for neither he nor his child, nor yet his childes childe is like to enioy that lease, neither to haue any commoditie therby, for I thinke few woulde be so fond as to buy his interest therein, being so long to come: O what mad men are they, that pay so much afore hand for such earthly liuings, as

as shall neuer come to their hands, & which their children, and childrens children shall neuer enioy, and will not giue to the poore one smal portion (which they lend vnto the Lorde) whereby they shall enioy an euerlasting inheritance in the kingdome of heauen, the assurance whereof, they are most sure to haue immediatly after their death, which perhaps will be within a yeere, two or three, or not very long after ỹ laying out of their mony: truely I thinke the day of iudgement will be before that lease begin, wherefore he paid his two hundred pound.

Theo. Surely I am of your opinion, which I can shewe by good and probable coniectures. And though it be not for vs presumptuously, or arrogantly to search or iudge when the day of iudgement shall bee, and though Christ saieth: *Of that day and houre knoweth no man, no not the Angels of heauen, but my Father onelie*: Yet I hope (if not curiously) we may coniecture by conferences of the scriptures & times, with other signes and tokens, touching the yeere or time thereof, whereby we may make vs the more ready against his comming, and also feare vs the more to offende. Besides, if the time bee short (as it can not bee verie long) it may make vs leaue building such sumptuous, vaine and

costly houses: yea, and not to prepare or lay out so much money for lands or worldly liuing, for our children or Posterity, but to imploy it to better vse, and vpon charitable workes that may doo vs good.

Eu. Then I pray you (if it be not troublesome to you) shewe mee some coniectures when and how long you thinke it will be to the latter end of the world.

Theo. I were verie vncourteous, if I woulde not, seeing you haue taken paines in reuealing to mee such a long discourse of your dolefull dreame of the diuell and Diues. First, as God created both heauen and earth, and all thinges therein in sixe dayes, and rested the seuenth day, and hallowed it, so it may be gathered, that Adam and his Posteritie shall continue on the earth sixe thousand yeeres.

Coniecturs of the later end or day of iudgement.

And as God rested the seuenth day from his labours: so after the sixe thousande yeeres, it is like that the children of God shall rest their labours, from in the endlesse ioyes of heauen: nowe to approoue this the better, by the ancient prophesie of Elias, it appeareth that the worlde shall continue but sixe thousande yeeres.

In lib. Rabin. Cap. 1.

Two thousand vnder the Lawe of nature, or without a prescript lawe, two thousand yeeres

vnder

vnder the Law writ, that is, the Lawe giuen by God to Moſes, and two thouſand vnder the law of Chriſt, that is, the holy Goſpel. And further, S. Peter ſeemeth to agree with the ſame, who ſaieth: *That one daie is with the Lorde as a thouſand yeeres, and a theuſand yeares as one day.* So that creating the worlde in time that is in ſixe dayes, there by ſixe dayes creating of the worlde, may ſignifie 6000. yeeres continuing of the worlde after. And to make it the better appeare that Saint Peter wrote this concerning the continuance and ende of the worlde. Applying euery day to the creation, to a thouſand yeeres in the continuation, or vntill the conſumation of the worlde, hee a little before in his Epiſtle, dooth as it were Propheſie that ſuch mockers ſhall bee in the latter dayes, as ſhall ieſt, and as it were deride ſuch as ſpeake of the comming of Chriſte to his iudgement, ſeeming bp their wordes as though there woulde be no ſuch thing. And theſe are his wordes concerning that matter that followes. 1.Pet.3.

This firſt vnderſtand (ſaith he) that there ſhall come in the laſt dayes mockers, which will walke after their owne luſtes, and ſay: where is the promiſe of his comming? For ſince the fathers dyed, all thinges continue

in the same estate, wherein they were at the beginning. This they know not (and that willinglie) that the Heauens a great while agoe were, and the earth that was in the water appeared vp out of the water. But the heauens verelie and the earth which are now, are kept by the same word in store, and reserued vnto fire against the day of iudgement, and perdition of vngodlie men. And then follow these words, wherein he compareth a day of the Lord to a thousand yeeres: saying:

Dearely beloued, be not ignorant of this one thing, how that one day is with the Lord as a thousand yeeres, and a thousand yeares as one day: the Lord is not slacke to fulfill his promise, as some men count slacknes, but he is patient towards vs, &c.

Heere it dooth seeme by the former and following words of Saint Peter, that euery day of Gods creating of the worlde dooth signifie a thousand yeres of the continuation of the world which sixe thousand yeeres, seemeth to bee the longest that the world can continue. But that the time shal be shortined, and not last so long: it is manifest by the words of Christ, who saith: *But for the chosens sake, these daies shall be shortned.* Nowe let vs consider of likely con-

Matth. 24.

iectures

ectures concerning the shortned time. Christ saith in the same Chapter, *As the time of Noe was, so shall the comming of the sonne of man be: for as in the dayes before the flood they did eate and drinke, marrie, and were married, euen vntill the day that Noe entred into the Ship, and knew of nothing till the floode came, and tooke them all awaie. So shal also the comming of the sonne of man be, &c.* Matth. 24.

Now as the people in maners and wickednesse, in the latter ende before the fire, will bee like in their maners and dooings, to the people at the time of the floode: so it may bee coniectured, that the first time to the flood, and the last time to the fire, in quantitie of yeeres may likewise agree: as thus, there was a first Adam, by whom all the world was lost and perished: also there is a second Adam (which is Christ) by whom all the world (they that beleeue) are saued: nowe as it was a 1656. and sixe yeeres, and from the first Adam, by whom all the world was lost, vntill the destruction of the worlde with water: so it is not vnlike, but that there will bee the like time, that is, a 1650. and sixe yeares, from the second Adam, Christ, by whom they that beleeue shall bee saued, vntill the destruction of the worlde with fire: this coniec-

cure is no verie vnlikelie. Marke alſo, how neere an other coniecture doth agree vnto this, Chriſt being our heade, dwelled heere on the earth, vntill his death, thirty and three yeeres & three monethes, or more, that is, as much as from Chriſtmaſſe, the time of his natiuitie, vntill the Eaſter following, the time of his Paſſion or death.

Nowe as Chriſt being our heade, remained thirty and three yeeres on the earth, and ſomething more vntill hee aſcended into heauen: then it is not vnlike, but that wee being his members, ſhall remaine thirtie and three yeeres and ſomething more heere on the earth, from the birth, of Chriſt our heade, vntill wee ſhall come to that glorious kingdome of heauen. And thus if we accompt the thirtie and three yeeres that Chriſt remained here on earth to great yeeres, called of ſome *Anni Apoctolici*, euery yeere ſignifiyng fiftie yeeres, then we may eaſily perceiue, that the ſame dooth amount to a thouſand, ſixe hundred, and fiftie yeeres, for three and thirtie times fiftie, is ſixeteene hundred and fiftie, and the odde moneths may bee applyed to the other ſixe yeeres. So that this latter coniecture doeth not much diſagree in time from the other. Which coniectures, if they be true (whereof there are ma-

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ny moe to bee gathered) then the ende of the world is not very farre off, and so from this yere 1583. it seemeth not to be past threescore and fourteene yeeres to come.

And if this be the time that Chtist said should bee shortened, then the time threatned or presaged this yeere of 1583. by the greate coniunction in Aprill of the two mighty and highest Planets Saturne and Iupiter, may be a great warning to vs.

Daniell doeth describe the foure Monarches of the world, and sheweth the Romaine Empire to be the fourth and the last Nowe as there was a great coniunction betwene these two Planets in the latter part of Pisces, a watrie triplicitie, about the time that Pompeius and Iulius Cæsar did striue for the Diademe, or for the cheefe imperiall rule: and as the first comming of Christ was within fiue or sixe yeeres after that great coniunction: so this great Coniunction, being in Aprill aforesaid, in the latter part of Pisces, the last of all the twelue signes, and a watrie triplicitie, may likewise presage the ende of the fourth Monarch, or chiefe imperial rule of the worlde.

And as the first comming of Christ was within fiue or sixe yeeres after that sayde great coniunction; so the second comming of Christ may

Read Harnies astrological discourse of

the sayde great Coniunction.

may likewise bee within fiue or sixe yeeres after this sayde coniunction, which *Ioan de Regio Monte* by his verses, or some other learned man that wrote them before him, doth thinke wil either happen about the yeere of our Lorde 1588. (Which will bee fiue yeeres after this greate Coniunction) or els that in the same yeere or about the same time there wil be some greate alteration, and as it were al thinges turned vp-side downe.

Eu. Though Iulius Cæsar gotte the emperial victorie about the great Coniunction, and though Christ was borne within fiue or sixe yeeres after, yet that maketh not that at this great Coniunction (though it be in the same place) shalbee the ende of the Romaine empyre, or fourth Monarch neither that the second comming of Christ, shall be so soone after the same For it may be at their nett Coniunction in the same place, as well as this.

Theo. Nay, that it cannot, for there will bee no such coniunction in that place againe of 700. yeeres, and ro almost 800. yeeres, so that if it should bee so long before the second comming of Christ, then the worlde shoulde continue a great deale more then sixe thousand yeeres, and so the time or yeeres seeme to bee lengthned

(and

(and not ſhortened) and alſo therby the former coniectures ſhould be of no force. And beſides al this before mentioned, if the ſignes and tokenes that Chriſt ſayd ſhould be before the end of the worlde, maye bee a teſtimonie to vs, then ſurely the ende is not farre off, for Nation dothe nowe riſe againſt Nation, and Realme agayneſt Realme, there haue bine and is dayly, greate Peſtilence, Hunger, and Earth-quakes: Noy, ſtraung moouing of the Earth out of his place: yea, and rayning of Corne or Wheate, ſuch as hath not commonly beene heard of, with other woonderfull ſtrange ſignes and tokens ſhewed vnto vs dayly; yea, I thinke more then was euer in anie age before. And was there euer more treaſon or trecherie vnder pretence of freendſhip, then now? And doth not euerie one almoſt hate one another? yea, and wickedneſſe doth ſo abound, that charitie waxeth cold: nay, is almoſt quite froſon? Beſides all this, the pure Goſpell of Chriſt doth beginne meruelouſly to ſpread by preaching, almoſt thorough the whole worlde, which is an infallible token, that the laſt end dooth draw neere. For Chriſt ſaith. *And this gladde tidinges of the kingdome, ſhall be preached in all the worlde, for a witneſſe to all nations, and then ſhall the ende come.*

Matt. 24.

Matt. 24. Reade for better inſtruction heerein the booke of the latter end, or ſecond comming of Chriſt.

Eu. This that you haue tolde me, is sufficient to put vs in minde, that the terrible day of iudgement is not farre off, a ioyfull day for the godly, but a fearefull day for the wicked, yet many wicked and vaine earthly worldlinges, doe neither regard it, nor beleeue it.

Theo. You say true, for the moste of our liuinges doe shewe it, and some with their tongue doe affirme it. A certaine man being aboue fourescore yeeres of age, chaunced to be in company where this matter was debated and talked vpon, which when he heard, he called them fooles, and sayde, they pratled and talked they wist not what: it may be a thousand yeeres hence (sayth he) for any thing that the wisest of you all doe knowe, and I warrant it will be a good while before that daye doeth come. To whome one aunswered, Father, I pray you tell me howe olde are you, mary, sayd he, I am aboue fourescore yeeres of age, how long doe you thinke you shall liue, sayde the other? Forsooth, saide hee, I am so crooked and euill, that I thinke I shall not liue a twelue-month, I looke euery day when I shall dye. Then sayde the other againe, seeing you shall dye so soone, then what neede you stand in the defence that the day of iudgement is so farre off,

Make the fondnesse of an olde man,

you

you are not like to see it, and therefore you shal be neuer the beerer, though it be neuer so farre hence. For if you die the seruante of God, as you doo hope, then you will not care soone it shoulde bee: then said ehe olde man, you saye true I pray God, said hee, I may die in the faith of Christ, and repent my sinnes, and then the sooner it commeth, the better for mee. Wel sir, I will now trouble you no more, if you haue haue made an ende of your dyeame.

Eu. Nay, sir though I haue almost done, yet I haue not al done, Then Diues sayde further. If I were on the earth againe, I would not weare such curious and ritch cloths as I haue woone, neither regarde to go in any gaudy geare: for they are but inticers to iniquitie and procures of pride, (as they that weare them, knowe in their consciencies well enough) let mee see if they that vse to go gaudily, and that were new deuised garmentes euery day, if they can tell or remember what fashioned and colored garments they did weare a dosen yeeres since: (I might appose some with 7. or 8. monthes since: then how made and fonde are they that for such vaine toies that last so small a while and that are so soone out of their memory, will hazarde themselues thereby

Gaudy geare inticers to iniquitie and procures of pride.

thereby to weare the terrible and dreadfull garments of Gods curse, imbrodered with the inquenchable flames of hell fire, which they can neuer put off, nor neuer forget. Oh what if they had bestowed the one halfe thereof vpon needefull garmentes for the poore, shoulde they not haue had good garmentes enow to weare? Yes I trowe, yea and some of them shoulde haue more then they shoulde neede, yea and more then euer shoulde doe them good. Whereby Christ, as his blessed children, woulde haue bid them goe into the kingdome of heauen, whereas the bestowing all vainely vpon themselues (without great repentance and amendement of life) shall bidde them goe into hell as the cursed children of the diuell.

Dives a hellish child, because he went proudly & dained poore Lazarus.

Yea, sayde the Diuell, thou canst giue them good counsell, where they cannot heare thee, but thou couldst not follow this counsell, when it might haue done thee good. Wherefore as thou art one of my hellishe children, because thou wentest so proudly, and did giue nothing to poore Lazarus: therefore they shall also be my hellishe children, vnlesse they repent, because they goe proudely, and regarde not the poore, yea and so peacokly, and with such

broad

broad monstrous and disguised ruffes, one of which ruffes, doth cost them more then would by twentie good and sufficient shirts for the poore, which ruffes I will willingly giue them leaue to weare as long as they liue, but they will doe them no good when they are in hell, vnlesse they make the fire greater to put them to more tormentes and paines. Then sayd Diues, I was meruellous proud, and wore very sumptuous attire when I was aliue, and many moe besides me. But I neuer knewe that any did then weare any such ruffes, as it seemeth nowe the people doe weare. The money that some one of these ruffes doe cost, would I perceiue clothe a man that woulde be satisfied with sufficient, from the top to the toe. Then sayde the Diuell, nay some of their bandes and ruffes that are neyther Lordes, Knightes, nor Esquires, no nor hath the liuing of a Gentleman, doe cost so much, that three or foure poore men might be sufficiently cloathed therewith. Then sayd Diues, Oh what shall become of that necke, that hath more bestowed on a ruffe for it vainly, then woulde serue 2. or 3. for their whole bodyes, needefully, honestly, and decently? Truely, vnlesse they repent

Great ruffs wherof one woule buy twenty shistes for the poore.

repente and amende, and crie God earnestly mercie for these their great monsterous ruffes on the earth, they shall haue the skines of their neckes scorched and gathet together, bespanged with the burning and fiery flames of hell fire, from which, their monsterous ruffes (though they be neuer so thicke nor broad) cannot defende thē, nay, they wil be a manifest witnesse against them.

H fore saying against such wearers af ruffs

Theo. If Diues were a liue againe, I thinke he would weare no such ruffes, but proceed on.

Eume. Then said Diues, if I were on the earth againe as I was, I would bestow no thinge on my selfe, neither weare anye thinge but that should be verie needeful. It may be so, said the diuel, but I cantlye beleeue thee, but though thou shouldest do so, thou sholdest hardly or neuer bring thy wife to do so, for she would haue that that must please her fancie, as well as that that must satisfie her necessitie. Oh there bee many fine curious Dames on the earth, whose fingeres being dasht full of Gold ringes, must needes now and then dash their maides on the lips withal, to let their teeth bleed, or to make them weare their mistresse marke on their face. If there be any other commoditie

Curious dames that haue their fingers dasht full of golde ringes.

moditie in the wearing of their ringes it is to puff them vp in pryde, and to haue a vaine glorie in themselues, whereby they become my diligent seruants. But if one of these dainte dames (that were so many needlesse ringes on their fingers) do see a poore silly soule lying naked in the streete shyuering with cold, and almost dead with hunger, they will rather suffer them most miserabelly to die with hunger, then they will giue him one of the worst ringes they haue or weare: naye, rather some of them will turne their faces from him, or looke disdainefully on him, and so goo theyr waye without giuing him one pennie or any succour at all, nay perhappes they will chide him, though they giue him nothing. Then said Diues, what fooles are they, theyr fingers would be well enough and warme enough without ringes, but the poore soule in the stret is not wel enough and warm enough without food and raiment. So ỳ the giuing of one of these needelesse ringes to theyr poore brother, would helpe him, not hurte them, feede him, not famyshe them, clothe him, not vncloth them: and warme him, and not make them cold, and

A wise saying of Diues.

perhapes might saue his life, and thereby procure the fauoure of God: whereas their vncharitable keeping of these one vaine and needlesse ringes, may worke the death of their poore brother, and bring to them selus the great indingnatiõ of god & so the losse of the kingdome of heauen. And then they will saye, woe worth these ringes that euer wee did weare them and woe worth these ringes that euer wee saw them. Then sayde the diuell well Dives well, though thereby they loose the fauoure of God and the kingdome of heauen, yet thereby they shall get my fauour and the dungeon of hel, where they shalbe tormented for euer in vnquenchable fire, there they shalbe sure of gnawing and gnashing of teeth enoughe. Then they shall see that their vaine, proud, and vncharitable wearing of their ringes on the earth, did not so much please them: but their euerlasting burning in hel fire wil asmuch displease them, and their vaine turning and fidling of their ringes about their fingers on the earth, did not feed their fonde fancie so much: but their howling and crying in endlesse torments of hell will discomfort them as much.

Marke.

Note this well.

Theo-

Theo. Truely it greeueth me to se that the people ſhould be ſo vainely minded, and to haue ſuch a pleaſure in the wearing of their gold ringes (as Diues ſayde) to their endleſſe deſtruction. Such wicked worldlinges are they, both carleſſe of heauen, and feareles of hell, that kepe and hoord their golde and money in their coffers purpoſely to burie them worſhipfully withall, or rather for a vaine oſtentation after their death. being of no great calling, but rather of a high mind, then of a heigh degree: ſuffering their poore needye neyghboures to looſe their commoditie, or to liue in miſerie, rather then they will giue, naye lende them (yea, though it be vppon good aſſuraunce) a ſmall portion therof, which woulde neither hurte nor hinder them, if they ſhould neuer haue it again (vnleſſe it be a hurt or hinderance to lacke alitle of their vaine glorious funeralles, wherby God knoweth their poore dead carcaſſe hath neither pleaſure nor profit) which mony if the thiefe chance to catch, and go a way withal (as ſuch a hoorder for their burial hath beene once ſerued at the leaſt) then it is wel enough, ſo that the poore haue none of it to do them good withall, and yet while theſe vaine perſons are aliue they muſt bee counted neither proud nor pittileſſe, but they that

Carefull keepers of their mony to bury them withall.

Marke.

haue a care to be counted worshipfull by their buriall, and are desirous to haue glorie when they are deade: then it cannot sinke into my head but that they are both proud and stately minded, when they are aliue.

Eum. That is most true, but these are, farre from the following of Christ: for if they that are carefull of their morrowes meate (which is necessarie for them) doo contrary to Christ his worde: then they that are carefull of glorie at their buriall, and keepes their gold in theyr chestes for that purpose, are farre from following the worde of God.

Disdaineful and proud persons that must not haue the poore sit in the porch of their houses.

Theo. No doubt of that, how ful is the world of such vaine headed persons There are some of so proud a heart, and disdainfull a mind, that no poore body may trample in their houses, or scant be suffered to sit in their porch: yea, and some mystresses are so proud and disdainefull, that forsooth the freendes or kinsefolkes of their seruants may not come into their houses to talk with their seruants, (much lesse with themselues) for they must be mewd vp in their chamber, as ar vnworthy to be in their company, or else to talk with them, yea, though their said seruants frendes be better borne, and keepe better

houses

houſes then they and ſome are ſo ſtatly harted, and diſdainfully minded, that they will not giue a little fire or water. nay, what wil you ſay to ſuch diſdainefull women, that are ſo cleane bereaued of good nature and charity, that forbid their owne ſiſters to fech fire or water at their houſes which are two of theſe elementes which God hath generally giuen throughout all the worlde, both to poore and rich, which moſt neceſſary elementes, if God ſhould with holde them from theſe proud and diſdainefull perſones but a ſmal while, they could not bee able to liue : and yet like mercileſſe wretches they can be contente to deny or with hould the ſame from their neighbour, or their owne naturall ſiſter.

Proud and diſdainfull perſons that refuſe or forbid fire & watter to their poore neighbour.

Eu. Mary I ſay that ſuch proud and diſdainfull perſons that denie a little fire or water to their neighbour or ſiſter, doe not vſe commonly to giue peeces of gold to the poore hungry, and naked ſoules, whome they ſee ſitting, or miſerably lying in the ſtreetes, But their proude heartes and diſdainefull mindes(when they come into hell into the Diuels handlung) will bee pluckt downe well inough. And whereas they are churles of their fire on earthe, the diuell will not be a churle to them of his

fire in hell. And whereas they are niggardly of the earthly water, to their poore neighboures on earth: God will be as niggardly to them of his heauenly water, when they are in hell. Nay they shall not haue one droppe of his mercifull water to quench the fire or burning heate of their tongue, bee their mone neuer so greate, or crie they out neuer so much. But nowe marke the ende of my Dreame.

Theo. I will giue eare vnto you with a verie good will.

Eume. Then Diues saide, howe happye was Lazarus estate on earth, for all his pouertie, hunger, and payneful sore: and howe vnhappye was my estate on the earth for all my ritches, wealth, and prosperitie.

Pore estate of Lazarus most happy

His poore and beggerlye estate through patience, hath brought him to bee nowe full of heauenly ritches, and my rich and sumptuous estate through my pryde and vnmercifulnesse, hath made mee nowe full of hellish pouertye. Yet the earthlye worldlynges thinke that there is nothinge worsed then beggrye or pouertye: and nothinge better then worldly wealth

VVorldlings think nothing worse then pouerry or beggery.

and

and prosperytie. But I haue founde it otherwise, and cleane contrary. Marke the madnesse and fondnesse of these worldlynges, they can bee contente to be very poore and verye beggeres for that space of three or foure yeeres or rather moe, to bee an earthlye Lorde or a Duke all their lyues after, which cannot last long, and whose estate cannot bee without greefe and other troubles: but they cannot bee contente to bee poore and in a beggerly estate for the tearme of this shorte lyfe, to haue a most ioyful Kingdome in Heauen, for euer, where is nothing but felicitie, pleasure, comforte, mirth, and more ioy, then mans hearte can thinke: If Christ had thought the rich-mans state to be best, hee would not haue beene so poore as hee was nor haue such poore beggerly men aboute him as hee hadde, neyther woulde he haue bid the rich young man to sell all that hee hade and come and followe him. Nay hee thought it was a moste daungerous and perrilous estate, or els hee would not haue sayd. *It is as hard for a riche man to enter into the kingdome of heauen, as for a cable to goe through a needles eye.* Then sayd the

Christ would not haue beene so poore if he hadde best to be rich.

diuell. Yea, but all preachers on the earth can not make the ritch beleeue it neither can make them sel halfe of their goodes and to giue it to the poore.

And if they shoulde sell all that they haue and giue it to the poore, and therby become poore themselues, if they liue as impatiently, enuiously, idely, and sinfully, as doo the most parte of the poore especiallie the most beggerly sorte, they may happe to be shutte out of heauen from poore Lazarus, and bee throwen into Hell with thee Diues. It may bee so saide Diues but if the poore coulde consider it, their state is verie happie, and most necessary for them. For their hunger might make them call to their heauenly father for foode, their nakednesse might make them praie to him for clothes, their greefes and sores might make them call to him for health and helpe or for the gifte of patience therein, their lying in the streete without houses might make them to looke vppe to heauen, where they haue houses prepared for them, and earnestly thanke God therefore and their powerty might cause them to reioyce that they haue their ritches laide vp in heauen, and

The poore estate most happy.

so

so by this their patient pouertie, (if they repent their sinnes, and beleeue that they shall be saued onely by the death and passion of Iesus Christ) they are sure to possesse the endlesse kingdome of heauen, and to auoide this most dolefull dungeon of hell where I am. Therefore if I were on the earth againe as I cannot, I would haue a poore estate to choose, for riches procure pleasure, and pleasure increaseth sinne, and sinne bringeth Gods vengeance, and Gods vengeance bringeth damnation, and damnation bringeth hell. Therefore they that are ritch, vnlesse they bee plentifully endued with that feare and grace of GOD (as many great and rich men haue beene) are in such a daungerous estate as they little thinke off. Then saide the diuell, and many of the poore and beggerly sort, (considering their impatiencie, spite, enuie, and malice) are in a more daungerous case then they thinke of. For their pouertie and paine maketh them impatient, their want maketh them weepe, their hunger maketh them houle and crie, and their miserie maketh them mourne, and so through this their worldly care I grant, Marke wel.

graunt, manie of them doo cleane forget God, and take not him for their father, and doo not onely wish themselues out of the worlde, but also doo ridde themselues out of the world, by cutting their throates and hanging themselues, and by diuers other meanes, which is no small ioy vnto me. For through this their wicked liuing and desperate deathes, they are mine owne deere children, and none can take them from mee when I haue them once in hell: then saide Dines, belike they thinke that all their cares, pouertie, miserie, and trouble is ended, when this their life is ended, but that is not so, (but onely to the godlie and faithfull children of God,) for whosoeuer dieth impatiently, impenitently, vnfaithfully, sinfully and desperately (whether they be poore or rich) though their earthly troubles, miseries, and calamities doo end yet then their euerlasting sorrowe, care, woe, griefe, and most extreame tormentes in hell doo beginne. So that whereas they thinke by their death, they goe from paine to ease, they goe from a sweete short comfortable sorrowe, to a most terrible and vnsufferable endlesse woe and tormentes.

Note this.

There-

Therefore they that be aliue on the earth, may reioyce and be glad, though they haue neuer so great pouertie, trouble, miserie, or calamitie, for that is but short, and can last but a while, but if they once come hether to hell where I am, then their most intollerable paines shall neuer cease, nor the fire that shall burne them can neuer bee quenched.

O that my torment and paines, saide Diues, might haue an ende, or bee ended in time, then I should thinke my selfe most happie: O that I might bee in hell but so manie yeares as the greatest barne in a countrie woulde holde cornes of Wheate, nay rather then faile, mustard seedes: for then at length (though it woulde bee vnreasonable long first) I shoulde come out and bee released, but alwayes to bee burning in the fire of hell, and neuer to come out, what a thing is it, and what a dolefull case am I in? Ah woe is mee, woe is mee, that euer I was borne, fie on all my earthly riches, fie on my earthly prosperitie, fie on all my earthly ioy and pleasure, woe bee to the time that I was vnmercifull to poore Lazarus,

A dolefull saying to be well regarded and wayed of al men.

Lazarus, which hath brought me to this endlesse woe in the fierie flames of hell, where my paines shall neuer cease, and my torments neuer end.

These are the last wordes that mee thought Diues did speake. And so I haue declared to you my whole dreame of the diuell and Diues.

Theo. The dolefullest dreame that euer I heard, they that doo heare it as I haue heard it, I hope will feare hel, as I meane to feare it.

Eu. I thanke God, which made mee to dreame it: for euer since I detest all sinne and wickednesse, and as for worldly riches, pleasure, honour, possessions, and promotions, I doo not regarde but all my care is to please God, and that I may end my life repentantly and faithfully, and to trust onely to be saued through the merites of my sauiour Iesus Christ, whereby I may attaine after this life to the ioyes of heauen, where poore Lazarus and al other the children of God shall rest and raigne for euer.

Theo. I thanke you most heartily for telling me this your most straunge and true dreame, I was wont to teach you, but now you haue mer-

uel-

uellously instructed me, thinking verely thorow your telling me this your dreame, that I shall despise this worlde the more, and offend God the lesse, and furthermore feare to come to that terrible place of hell, where Diues and the reprobate shall be in most extreame tormentes for euer.

Eum. The Lord keepe vs from it.

Theo. Amen.

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